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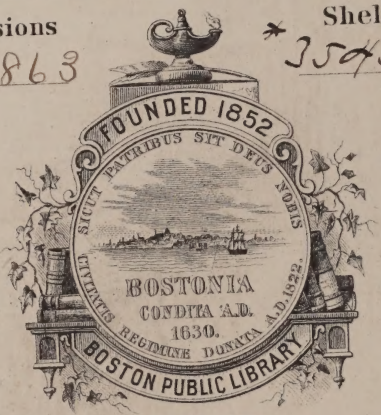

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Diocese of Massachusetts.

COMMEMORATIVE DISCOURSES

CENTENNIAL YEAR.

1885

Diocese of Massachusetts

COMMEMORATIVE DISCOURSES

CENTENNIAL YEAR

1885

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THE

COMMEMORATIVE DISCOURSES

IN OBSERVANCE OF

THE CENTENNIAL YEAR OF THE CHURCH

IN THE DIOCESE OF MASSACHUSETTS.

A. D. 1885.

I.

By the Rev. FREDERICK COURTNEY, S. T. D.

II.

By GEORGE C. SHATTUCK, M. D.

III.

By the Rt. Rev. BENJAMIN H. PADDOCK, D. D.
BISHOP OF THE DIOCESE.

BOSTON:
PUBLISHED BY ORDER OF THE CONVENTION.
1885.

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Rt. Rev. B. H. Paddock,
June 27. 1865

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INTRODUCTORY NOTE.

THE Diocese of Massachusetts was organized on the eighth day of September, 1784,—"five clergymen of this State, and two of Rhode Island, meeting in the town of Boston." The event, and its then approaching Centennial Anniversary, were duly noted by the Bishop of the Diocese, the Rt. Rev. Benjamin H. Paddock, D. D., in the first paragraph of his address to the Convention of the Diocese, assembled in Trinity Church, Boston, on the fourteenth day of May, 1884. The subject of a suitable Commemoration was left by the Bishop with the Convention further to consider, and, if deemed advisable, to arrange.

The suggestion thus originating was duly referred to a special committee, consisting of the Rev. Edmund F. Slafter, the Rev. Charles L. Hutchins, and Fitch E. Oliver, M. D.; to which was subsequently added the Executive Committee, consisting of the Rev. Alfred E. Johnson, the Rev. Henry L. Foote, and Mr. Henry A. Turner. On the second day of the Convention, this joint committee presented the following report:—

The committee to whom was referred that part of the Bishop's Address which relates to the Observance of the Centennial Year of the Church in this Diocese, and the Executive Committee, jointly recommend that the Centennial Year be observed in the following manner, viz: that on Tuesday, the day before the Annual Convention in 1885, a discourse be delivered in the morning, in Trinity Church, Boston:

"On the History of the English Church in the Colony, or Province, of Massachusetts Bay."

On the afternoon of the same day, a discourse be delivered in the same Church:

"On the First Three Bishops of the Diocese of Massachusetts."

On Wednesday, in the place of the usual sermon before the Convention, a discourse be delivered:

"On the First Century of the Protestant Episcopal Church in the Diocese of Massachusetts."

Resolved, — That a committee be appointed to secure speakers for the occasions above indicated, and to make any other arrangements that may be deemed proper on the occasion. * * *

At a later stage of the proceedings, on motion of the Rev. George W. Shinn, D. D., it was

Resolved, — That the Committee of Arrangements for the celebration of the one hundredth year of the existence of this Convention be requested to ask the Rev. Dr. Courtney to prepare the address on "The History of the English Church in the Colony, or Province, of Massachusetts Bay."

That they ask the Rev. Mr. Slafter to prepare the address on "The First Three Bishops of the Diocese of Massachusetts;" and

That they ask the Bishop of this Diocese to deliver the address on "The First Century of the Protestant Episcopal Church in the Diocese of Massachusetts."

For the Centennial Commemoration thus ordered and outlined, the Bishop appointed the following Committee of Arrangements :

The Rev. Henry Burroughs, D.D.,
The Rev. Reginald H. Howe,
The Rev. Edward Abbott,
Mr. John S. Blatchford,
Edward R. Cogswell, M. D.

The Rev. Dr. Burroughs having just called the committee together, was stricken with fatal illness, and died on the 8th of June, without attending a single meeting. To the vacancy thus occasioned the Bishop appointed the Rev. Charles L. Hutchins. The Committee, as thus constituted, at once organized and proceeded with the work assigned it. The Rev. E. F. Slafter declining the appointment tendered by vote of the Convention, choice was made by the Committee of the Hon. Robert C. Winthrop to deliver the second of the addresses named ; and Mr. Winthrop declining, Dr. George C. Shattuck, at the invitation of the Committee, consented to undertake the task. The Committee, with the approval of the Bishop, deemed it best to make slight changes in the time and place of the first two addresses, and ventured, also, to provide for a tea at St. Paul's Chapel, the Tuesday evening before the Convention, between the first and second address, for the convenience and pleasure of those attending the Commemoration.

As thus arranged, the services proceeded as follows : —

On Tuesday afternoon, May 5, 1885, at four o'clock, at old Christ Church, Salem Street, after Evening Prayer, the Rev. Dr. Courtney, Rector of St. Paul's Church, Boston, delivered the first of the three discourses, on "The History of the English Church in the Colony, or Province, of Massachusetts Bay," the Bishop and

several of the clergy assisting the Rector of the Church in the conduct of Divine Service. At the close of the Service, from eighty to a hundred of the clergy and laity repaired to St. Paul's Chapel, and partook of tea. At a quarter before eight o'clock, the same evening, in St. Paul's Church, after a short service, in which the Rector of the Church was assisted by the Bishop and several of the clergy, Dr. George C. Shattuck delivered from the pulpit the second of the three discourses, on "The First Three Bishops of the Diocese of Massachusetts." On Wednesday morning, in Trinity Church, after Morning Prayer, the Bishop delivered, in place of the usual sermon to the Convention, the third of the three discourses, on "The First Century of the Protestant Episcopal Church in the Diocese of Massachusetts." Present in the Church, and assisting, were the ministers of the following parishes: — Christ Church, Boston; Christ Church, Cambridge; Christ Church, Quincy; St. Paul's, Dedham; St. Paul's, Newburyport; St. Luke's, Lanesborough; St. Michael's, Marblehead; and St. Andrew's, Hanover, all of which were in existence prior to the Revolution.

Appended are copies of letters received from five of the Bishops invited to attend the Commemoration: —

[From the Bishop of Central New York.]

Syracuse, May 2, 1885.

My Dear Sir:

Please accept my thanks for your kind remembrance. Public duties appointed will prevent my attending the ceremonies. The Diocese of Massachusetts will always be dear to me.

Faithfully and cordially yours,

F. D. Huntington.

[From the Bishop of New Hampshire.]

Concord, N. H., May 4, 1885.

My Dear Mr. Blatchford:

For the invitation of your Committee, which arrived a day before leaving home last week for official duty, I desire to thank you.

It would afford me much pleasure to be present, and to join my Thanksgivings with those of you all, to Him who, in One Hundred years, hath wrought great things in the Church in Massachusetts.

But I have lately made some engagements for the particular days by you set down, so that I must content myself with thinking of you, and with wishing you a good and fruitful, as well as a pleasant, Commemoration.

And I remain,

With much respect,

Your obd't servant in Christ,

W. W. Niles.

Mr. J. S. Blatchford,
For the Committee.

[From the Bishop of Connecticut.]

Middletown, Conn., May 5, 1885.

My Dear Sir:

It would give me great pleasure to accept the invitation you have so kindly sent me; but, I am sorry to say, very pressing engagements will stand in the way.

Were it possible, I should rejoice to be present.

Faithfully yours,

J. Williams.

J. S. Blatchford, Esq.

[From the Bishop of Central Pennsylvania.]

Reading, Central Pennsylvania, May 5, 1885.

John S. Blatchford, Esq.,

My Dear Sir:

It would afford me especial pleasure to be present at the Centenary of the Diocese in which I passed the earlier years of my ministry. I could recount some incidents of Church history that occurred fifty or more years ago, whereof few witnesses survive.

But the Annual Convention of my own Diocese is now so closely impending, and so much of my year's work remains to be done, that I cannot spare even a day for pleasure.

Accept my cordial thanks for your kind invitation, and believe me,

Very respectfully yours,

M. A. DeWolfe Howe,

Bishop of Central Pennsylvania.

[From the Bishop of Maine.]

Portland, May 5, 1885.

Mr. Jno. S. Blatchford,

My Dear Sir:

I very sincerely regret that my home engagements will prevent me from accepting the invitation of your Committee to be present at the Centennial services in Boston.

Faithfully yours,

H. A. Neely.

Diocese of Massachusetts.

CENTENNIAL YEAR.

Commemorative Addresses.

THE HISTORY OF THE ENGLISH CHURCH

IN THE

COLONY, OR PROVINCE, OF MASSACHUSETTS BAY.

By the Rev. FREDERICK COURTNEY, S. T. D.

Rector of S. Paul's Church, Boston.

DELIVERED IN CHRIST CHURCH, BOSTON.

TUESDAY AFTERNOON, MAY 5th, 1885.

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THE CHURCH IN THE COLONY, OR PROVINCE,

OF

MASSACHUSETTS BAY.

IT were easy to fill the small portion of time at my disposal with incidents, culled from various sources, respecting the clergy and laity of the Church of England in the period anterior to the Revolution, which while painted in sufficiently vivid colors to give a distinct picture of the different conditions of life in that, to us, now distant age, would nevertheless leave out all mention of the principles underlying the narrative, and therefore rather serve to while away an hour than to be of any use in the necessities of the present.

While it is, humanly speaking, impossible that the like circumstances can occur again, and therefore the details

cannot be reproduced, still, human nature being what it is, the facts of one period of the Church's history will afford material for useful study in another period, that mistakes may be avoided and wise enterprises be set on foot to the great advantage of the cause which members of the one Historic Church have at heart.

The Colony of Massachusetts Bay was set up by persons of strong religious feeling, who may almost be said to have fled from what they regarded as tantamount to persecution, in that the Church of England in the Mother Country made use of her alliance with the State to coerce to a conformity which they would not yield, those whose religious prejudices carried them to a position of repugnance and hostility.

One authority writes thus:

"The first inhabitants left this Kingdom partly from a real scruple of conscience, and partly under a pretence of being persecuted by the rigid injunctions of the Discipline of the Church; and the accession of future members has consisted of Independents, who have generally conformed to one mode of Worship throughout the Country, which is nearly upon the plan of the Scotch Presbytery."—*Letter from Sir Harry Frankland to his uncle, dated London, 13 Dec. 1748. p. 423, Bp. Perry's Hist. Papers.*

Another:

"The history of the New Plymouth settlement, Massachusetts Bay, is well known. It was first formed by a small party of Puritans, in the winter of 1620, and considerably increased in 1629 by an influx of their brethren, who were

discontented with the state of things at home. Indeed, the civil troubles of England were at that time the means of furnishing frequent supplies of new settlers to the Colonies; and it is said that, among those who, in 1638, were on the point of abandoning their country for the enjoyment of unrestricted liberty in a new world, were Hampden, Haslerig and Oliver Cromwell; but they were prevented from embarking by an order from the Court."—*Hawkins' Hist. Notices, p. 8.*

It was only natural that such men, constrained in large measure by political necessity to seek a home on this side of the Atlantic, should bring with them a determined antagonism towards the system of the Church of England, and should identify its government with that of the State; desiring to live at as great a distance from both as possible, believing that to be the only means of avoiding an absolute rupture.

It has often been objected against the Puritans that, while they fled from religious intolerance, they manifested the same spirit towards those who did not agree with them, and when they had the power used it mercilessly: and doubtless many facts can be adduced which will warrant such an interpretation. But nothing is ever permanently gained in controversy by attributing the worst motives as actuating conduct, or by refusing to look at matters in dispute from opposing points of view. It may well be that a very real fear of reproducing in the New World the conditions from which they had emancipated themselves in the Old, only at the cost of expatriation, was the reason for

the severity which the Colonists exercised towards some of those who presumed to think differently from themselves on religious matters; and that a zeal for the purity of Christ's religion, which they could by no means allow as the moving cause of the hostility towards themselves by the authorities of the Church of England, was really supposed to be the sole reason which impelled *them* to their persecution of those whom they believed to be teaching false doctrine, and subverting the faith of the people.

An illustration of this is afforded in the controversy which arose when the members of the Church of England in the Colony set about the reasonable work of obtaining a Bishop, without whom the proper supervision of the Churches, and their Ministers, the Confirmation of the young, and the Ordination of Candidates for the Sacred Ministry could not be secured. We are told by the Rev. Wm. McGilchrist, Missionary at Salem, that

"The Dissenters stiffly maintained that Spiritual Courts, with such jurisdiction as they have in England, would necessarily follow them, and that their maintenance would be raised by a tax upon America."—*Bp. Perry, p. 519.*

Persecution upon religious grounds was not, however, exercised only towards adherents of the Church of England, but dealt out with severe impartiality towards all who might hold opinions which, in the judgment of the ruling power, would endanger or interfere with the ascendency of Congregationalism.

In 1652 the Colonists erected themselves into a Free State,* and engraved this date upon the coins which they forthwith proceeded to mint. We find it recorded in 1676 that

"The People of Boston (who always had a perfect hatred against those who differed in opinion from them, and if any have been persecutors they may be said to be bloody ones) had some Quakers in the land, and to rid themselves fairly of them, they had many consultations, which at last ended in this result: They would banish them to some place or other, from whence they might be sure to be never troubled with them again. Their hearts were then somewhat tender and not sufficiently hardened for those barbarities and murders, they afterward committed; but yet their Mercies were very cruelties, for they banished these Quakers to this [Rhode] Island, where in all probability they must have perished with hunger, or else been destroyed by the heathen. Hither these poor creatures being come, they dig them caves in the Earth, and by the kindness of the Indians outlive the severities of a long and sharp winter. The spring coming on they obtain leave from the Sachem to manure the Ground, and in a little time wrought themselves into good estates, which some even of the first settlers enjoy even to this day. Being thus happily seated they petitioned King Charles that they might have a Charter to themselves, fearing lest they should fall under the lash of the Bostoners again, who had been so inhuman and barbarous to them in their banishment."—*In* "*An*

* Edward Randolph's *Present State of New England*, cited in Bishop Perry's Historical Collections of the American Colonial Church (Mass.), p. 4.

account of the Colonys and Provinces of New England, in general, More particularly of that of the Massachusetts." *1676.*

Of similar nature is the following, from the same source:

"It remains to give a description of the Massachusetts, which is the least of all the Colonys, but would be accounted the greatest, nay, they are very desirous to appropriate the name of New England to themselves, and endeavour what they can to extend their Commonwealth over the greatest part of that Continent. For they claim a right to a great part of the Narragansett Country, that the land belongs to them because they bought it of the Natives, so there is an Indian purchase, and the Crown of England hath nothing to do there: this is the plea for their usurpation.

"In like manner they say the Province of Maine is theirs, for M^r. Usher bought the Government as well as soil of the Proprietor, and they bought it of M^r. Usher, so that they make themselves all Kings or Princes, for no private Men can buy Government; and I think the Lord Cook (an Author they much quote) gives this reason for it,—because it is prejudicial to the King's Crown and Dignity.

"By and by I question not but they will plead a little to Connecticut and Plymouth, because there the generality of the people are of the same persuasion with them of Boston, and those Colonys have all along been governed and managed by the Massachusetts. And when a fair opportunity presents they may seize on Rhode Island, for the Quakers are a sort of Canaanites, and that good land *de jure* belongs to the Saints and precious people of God.

"This, Sir, may sound a little Romantick, but some such extravagant pranks they will play, if ever let loose to

follow their exorbitant lust after encroachment and unjust usurpations. *Ex pede Herculem.*"

In the same year apparently, 1676, Edward Randolph, Special Commissioner from King Charles II, reports that he found the Province of New Hampshire divided by the "Bostoners" into three Counties, Norfolk, Suffolk, and Middlesex, and

"The whole Country complaining of the oppression and usurpation of the Magistrates of Boston, imposing Ministers upon them, not admitting them to the Sacrament of the Lord's Supper, denying Baptism to their children, and liberty of choosing their own Magistrates and officers, because they are not members of their Congregations, and as a farther mark of their power and sovereignty over them, they send twice every year Magistrates from Boston to keep Courts for hearing of causes, and that they lay at pleasure what imposition, fines, and taxes they think fit, upon their Estates, persons and trade, contrary to the Laws of England; and that they have been for a long time earnestly expecting to have been delivered from the Government of the Massachusetts Bay, and do now humbly hope Your Majesty will not permit them any longer to be oppressed, but will be graciously pleased to give them relief, according to the promise made them by your Majesty's Commissioners in 1665, who were then in that province, and declared them not to be under the Government of Boston."—*Bp. Perry's Hist. Papers, p. 28.*

In the first days, matters would appear to have been different, and the change which had taken place

is clearly marked in the following, to which I bespeak your attention:

"The first settlers were a Serious, good sort of People, who had the fear of God before their eyes and firm assurance of His providence; otherwise they had never undertaken that hazardous design. I cannot say what persuasion they were of, but this I know, they styled themselves children of the Church of England, and counted it their glory to be called after her name; and at their departure from hence in all Humble duty they desired the prayers of the Bishop of London, and his Clergy for them, who came out of their own bosoms, and who should continually offer up their prayers to the Throne of Grace for the prosperity of the Church, all which, with a great deal more to the same effect, was written in a letter sent to the Bishop of London from on board the Arabella, and subscribed by Governour, Magistrates and Ministers.

"I wish their posterity had imitated their Charity and followed their religion. The worship then of the Established Church would not be decreed as heathenish, Jewish, Superstitious, and Popish, and her members misrepresented for papists. The Church lately erected there for the exercise of the Established Religion would not have been used as it was at the late Insurrection. The Church Windows would not have been broken in pieces, and the whole fabric threatened to be pulled down to the ground."

After the establishment of Independency, it is reported that

"Three-fourths of the Country never participate of the Lord's Supper, and if any should beg it as for the Salvation of his Soul, yet he could not obtain his requests without

coming up to their terms, and telling stories of the time of his conversion, and when the work of Grace was wrought in his heart. Even in the space of little more than one Generation near one-half of the people are unbaptized, and let Parents do what they can, give never so good account of their Faith, and live never so uprightly towards God and towards man, yet their children shall not be admitted to Baptism unless one of the parents be of their Communion and promises to walk after the Church Covenant; so that in a few ages by their Independent Practice Paganism will again overspread the land, and there will be as much need of Evangelizing the English as there is now of the Indians." —*pp. 50, 51.*

The general character of the Colonists is thus written down by yet another hand:

"The people are naturally courteous, affable and obliging, but for the generality of them that are of the gathered Churches, their Religion spoils them, makes them morose and unsociable, proud and conceited, looking on others as mean, abject creatures, who deserve their pity rather than company. In their dealings they are very crafty and subtle, outdoing even Jews themselves, who (as I heard one of those New England Men boasting say) could not live amongst them. They are watchful of all advantages over them that they deal with, and when they have a Man within their clutches gripe him unmercifully. In their treats they are very lavish and expensive. Where they conceive a prejudice they are as revengeful, and very religiously pray for destruction on their Enemies. Hence some that knew them very well have given this caution to their children—above all persons take heed of a Professor. This I say for the generality of them, not but that there are

many worthy, charitable and religious people among them, who (as I am fully persuaded) serve God with a perfect heart, and love their Neighbour with love unfeigned."—*p. 47.*

About 1675 the General Court of the Colony sent a petition to Charles II, in replying to which the King says:

"And since the principal end and foundation of that Charter was and is the freedom of liberty of conscience, we do hereby charge and require you that freedom and liberty be duly admitted and allowed, so that such as desire to use the Book of Common Prayer, and perform their devotions after that manner as Established here be not denied the Exercise thereof, or undergo any prejudice or disadvantage thereby, they using their Liberty peaceably, without disturbance to others, and that all persons of good and honest lives and conversations be admitted to the Sacrament of the Lord's Supper, according to the said Book of Common Prayer, and their Children to Baptism."—*p. 34.*

There were amongst the people some few sincere and earnest-hearted members of the Church of England, whose lot was one with which we must all deeply sympathize: in a new and difficult country, among uncongenial surroundings, separated from all they held dear by a wide and wild ocean which they could only cross at large expense, and subject to very real discomforts and suffering; — learning to value ever more highly the religious privileges to which they had been accustomed from infancy as they saw the evils of departure from Church standards and government more clearly and unmistakably developed about them,

unable to procure clergy to break to them the Bread of Life, and minister to them the Word of God, — their condition demands our commiseration, as their steadfastness does our respect.

But there was a more unhappy state of things than this, which is indicated in the extract I now read to you, taken from a Memorial of Thomas Coram to the Archbishop of Canterbury, in 1697, in which, among other things, he testifies :

"That in the years 1693 and 1694, and some time after, there was but one Minister of the Church of England in all the inhabited part of the English Empire in America, settled by ten or more different Colonies, contiguous, but under different sorts of Government, six hundred or seven hundred Miles in length, or more, on the Sea Coast, from Virginia Northward to the utmost extent of the then settled and Inhabited English Country on the Main Land of America. The said Minister . . . . . was a very worthless Man, he resided at Boston, and was utterly unfit to Gain or Reconçile to the Church such Dissenters, so strongly inveterate against it : but he was far from ever attempting to do so, for he would frequently on Saturday Nights sit up and play at Cards all or the greatest part of the Night, in company with an Irish Butcher, and an Irish Barber, and another or more of such his acquaintance, whereby he was usually so much disordered which prevented him from officiating next day at Church ; which gave its numerous Enemies great opportunities to ridicule against it, and those few Inhabitants of the large town of Boston who were desirous to go to Church, were very often disappointed and greatly discouraged."—*pp. 65 and 66.*

"A great interest was naturally felt by Cromwell in the Country of the Pilgrim Fathers, and we find that during his Protectorate, in the year 1649, an ordinance was passed for the promoting and propagating of the Gospel of Jesus Christ in New England, by the erection of a corporation to be called by the name of the President and Society for the Propagation of the Gospel in New England, to receive and dispose of moneys for that purpose; and a general collection was ordered to be made in all the parishes of England and Wales. With the proceeds of this collection the Society purchased an Estate in land; and some progress is said to have been made in the conversion of natives, both on the Continent and in the West Indian Islands. On the restoration of the Monarchy the Charter was renewed, through the influence of Mr. Ashurst and Richard Baxter with the Lord Chancellor Hyde, and the powers under it were enlarged; for now the corporation was styled, 'The Society for the Propagation of the Gospel in New England and the parts adjacent in America.'

"Its object was defined to be, not only to seek the outward welfare and prosperity of those Colonies, but more especially to endeavor the good and salvation of their immortal souls, and the publishing the most glorious gospel of Christ amongst them."—*Hawkins' Hist. Notes, p. 9.*

Finally a petition was presented by Dr. Bray to King William III for his Royal Charter, and being supported by all the weight and influence of Archbishop Tenison and Bishop Compton, was graciously received by his Majesty. Letters patent under the great seal of England were granted for creating a corporation by the name of "The Society for the Propagation of the Gospel in Foreign Parts." The

Charter bears date 16 June, 1701. Henceforward, until the Revolution, almost every clergyman of the Church of England in New England was indebted to this Society for his appointment to a sphere of work, and for a large part of his pecuniary maintenance.

In the following year, 1702, the Reverend George Keith, who had been brought up among the Quakers, and had indeed been the leader of a sect among them who were after him called Keithites or Keithians, having been over to England and received Ordination, sailed on the 28th of April, and arrived after a voyage of forty-three days. He travelled over pretty well the whole country, and preached on controverted points with great ability, having for his companion and assistant the Reverend John Talbot. He began in Boston by giving six rules for remaining true to the Church of England, was answered by Increase Mather, and quickly published a rejoinder, which seems to have ended the dispute. At Cambridge he had a discussion with Samuel Willard, the President of Harvard, who maintained "the necessity of Adam's fall, in virtue of God's decree," and "that every free act of the reasonable creature is necessitated"—positions which would probably be about the last now to be upheld by either the President or any of the Professors in that famous seat of learning. It seems strange to us, who have fallen upon days when questions of so different a nature are being agitated; and yet it may be doubted if so real and vital an interest is felt by opponents now, in matters of utmost moment which necessarily under-

lie all theology and all practical daily Christianity. It is to be feared that the softness and luxury of our days, which have replaced the ruggedness and scarcity of that age, and the delicacy and politeness of modern speech, which have made almost barbarous the plain and homely language whose meaning was as transparently clear as its words were blunt and coarse, have their counterpart in a condition of mind where so much is granted and allowed on other sides and from other points of view, that nothing is left to maintain, or felt to be worth being angry about, because it is, by some one else, disputed.

It almost gives us a shock of surprise when we read of Mr. Keith attending the Lord's-Day meeting of the Quakers in Lynn, and when the exercises were over, standing up in the gallery and asking leave to dispute the position of the speaker of the day as to the sufficiency of the Light within to salvation, which, he proceeded to show, could not, without the Scriptures, teach that our Lord was born of a Virgin, that He died for our sins, nor any other of the facts of His life. And the surprising point in this matter to us is, that generally speaking the Quakers were willing to listen to what he had to say, and, though sometimes the previous speaker went away, yet usually the people remained, and manifested the keenest interest in the debates which were carried on.

In the Report which he gives of his tour he says:

"As concerning the success of me and my fellow-labourer M^r. John Talbot's ministry, in the places where we

travelled I shall not say much. Yet it is necessary that something be said to the glory of God alone, to whom it belongs, and to the encouragement of others, who may hereafter be employed in the like service.

"In all the places where we travelled and preached, we found the people generally well affected to the doctrine that we preached among them, and they did generally join with us decently in the Liturgy, and Public Prayers, and Administration of the Holy Sacraments, after the usage of the Church of England, as we had occasion to use them.

"And where Ministers were wanting (as there were wanting in many places) the people earnestly desired us to present their request to the Honourable Society to send Ministers unto them, which accordingly I have done; and in answer to their request the Society has sent, to such places as seemed most to want, a considerable number of Missionaries.

"Beside the general success we had (praised be God for it) both in our Preaching, and much and frequent conference with people of diverse persuasions, many of which had been wholly strangers to the way of the Church of England; who, after they had observed it in the Public Prayers, and reading the Lessons out of the Holy Scriptures of the Old and New Testament, and the manner of the Administration of Baptism and the Lord's Supper, were greatly affected with it, and some of which declared their great satisfaction, and the esteem they had of the solemn and edifying manner of our worship and administration, far above whatever they could observe in other ways of worship known to them.

"To many our Ministry was as the sowing the Seed and Planting, who, probably, never so much as heard one orthodox sermon preached to them before we came and

preached among them, who received the word with joy; and of whom we have good hope that they will be as the good Ground that bringeth forth fruit, some thirty, some sixty, and some an hundred fold. And to many others it was a watering to what had been formerly sown and planted among them; some of the good fruit whereof we did observe, to the glory of God and our great comfort, while we were with them, even such fruits of true piety and good lives and sober and righteous living as prove the trees to be good from which they did proceed."

He adds:

"There are now thirteen Ministers in the northern parts of America, all placed within these two years last past, and generally supported and maintained by the Honourable Society for the Propagation of the Gospel in Foreign Parts."—*p. 51 Coll. of the P. E. Hist. Soc.*

By these means, and by the wide-spread circulation of books and pamphlets bearing upon the points at issue between the position of the Church of England and all other Protestant Bodies, not only were the members of the Church sustained in their principles and encouraged to hope for the dawning of a brighter day of promise, but many minds were stirred to examine the subject, and to question whether in securing what they conceived to be purity of doctrine, untainted with superstition, they had not surrendered much which was of real value, and especially the firm moderation which is characteristic of Church formularies, and the living continuity with the Historic Body, through which comes the orderly development of Christian doctrine.

The suspicion of better things existing elsewhere than they themselves were possessed of, could not be lulled to sleep, and enquiry resulting in discovery of what was regarded as important to be acquired, it is not to be wondered at that many in different parts of the Colony began to desire the ministrations of the Church of England.

There is to be added to these, yet another reason for this desire. Instead of finality in religious opinion which man seems naturally to crave, the people in New England found themselves practically at sea. Not only were there many disturbers of their peace, like the Quakers, but within the fold the most diverse opinions were entertained, and hot disputes raged, as to the soundness or otherwise of the tenets put forth and sustained in long-winded discourses; so that not a few sober souls, peaceable, and desirous of living gentle Christian lives, were agitated by doubts as to the correctness of their belief, inveighed against as it was by men of reputation, to whose utterance the highest importance was attached. To such, what Keble has called "the soothing tendency in the Prayer Book," must have seemed to make the Church of England a very haven of peace, to which their wearied souls turned with an increasing longing, and whenever opportunity was afforded for joining in its worship, the result was more than commensurable with their expectation.

"Not a single Church [however] existed in the whole of the New England settlements till the year 1679, when upon an address from several of the inhabitants of Boston, the

Lord Bishop of London [Compton] prevailed upon King Charles II to give orders for the erection of one in that town, and King William III was afterwards pleased to settle an Annual bounty of £100 for the endowment of it."—*Hawkins, p. 14.*

Christ Church was set on foot in 1722, under the Reverend Dr. Timothy Cutler, who had been educated at Harvard, was Rector of Yale, and, with several other men almost as distinguished as himself for general learning, culture, and ability, abandoned Congregationalism and proceeded to England for Ordination, where one of the number died within a week of small-pox,—a disease which carried off no small proportion of those who went over on a similar errand.

Progress was, however, slow, and in 1728 we find it stated: "There are but five towns wherein the Church is settled, viz: Boston, Newbury, Marblehead, Bristol and Braintree, though there are one hundred and thirty towns in this Province."

And nearly twenty years later, in 1745, Commissary Price is only able to add four more to the list, viz: Salem, Hopkinton, Taunton and Scituate, in each of which there was one Church building, while in Boston there were three, and in Newbury two.

That *principle* was not wanting in the adherence of many to the Church is evidenced by the information given us that some people rode "thirty or forty miles to partake of the Holy Sacrament," and that it was "*usual* for Church

people to walk or ride, six, eight, and ten miles upon the Saturday evening, or very early on the Sunday morning, to the town where the Church of England is settled, and to return home again on the Sunday evening."—*Bp. Perry's Papers, p. 250.*

Also I find that in Scituate, in 1735 it is stated that "the Communicants number 28—18 *men*, and 10 women," (*p. 310,*)—a proportion which we should be glad to see restored in our day.

There were, though, others, who have their representatives among us still, to whom Mr. Pigot, of Marblehead, refers on 1 August, 1730, saying that the Parish flourishes, "notwithstanding the fluctuating of two peevish men who now, as well as in Mr. Mossom's time, are bandied from Church to Meeting and from Meeting to Church, as their wives and humours prompt them."—*p. 262.*

Still, as early as 1727 the Clergy of New England can write to the Secretary of the Society for the Propagation of the Gospel of

"Great reformation in life and manners, and vice and immorality, rampant heretofore, do now begin to disappear, the Lord's Day, free from former profanations, is now observed with commendable strictness, and Swearing, Drinking and Debauchery are put under proper restraints, ... owing to the settlement of the Church in these parts, acknowledged by her friends but plainly allowed by her enemies."—*p. 224.*

At this date there were in Boston 12,000 to 15,000 inhabitants, two Churches, and ten Meeting houses.

Opportunity was presented by the distance from the Mother Country, the slowness of communication, and the scattered character of the population, for fraud; and bad men occasionally presented themselves, and were able to do much mischief, as well to the individuals in the Parishes, as to the Church herself, before they were unmasked. One such is recorded as having turned up at Boston as late as 1765, with forged Letters of Orders, and old manuscript Sermons preached in 1723, '5 and '6. The narrative proceeds:—"He has stole from every House in the Parish where he is intimate. Silver spoons, shirts, a piece of linen, books, rings, a Tweezer, case of silver, silk, a Girdle Buckle, umbrellas, Napkins, Table cloths, &c." (*p. 519*) so that, though in one place it is said that 'the Church Clergy are able to stand comparison with any others,' (*p. 486*), it is not to be wondered at that Mr. Mossom of Marblehead [A.D. 1722] remarks:

"'Tis a received maxim with these people to esteem a Minister far more for his personal than relative Character, and the respect for the Church rises or falls in proportion to that of the minister."—*p. 137.*

Trinity Church was erected in 1735, and when finished "more than a third of its pews were taken up by the Gentlemen and Merchants who were bred Dissenters, and have conformed within these last ten or twelve years." In 1763 the heirs of Thomas Greene created a trust of £500 for an Assistant to Trinity, and members of the Parish raised another £500, which together would provide £60

a year; this with the salary paid to the Rector and other charges, makes about £300 sterling, say $1500, of which it is remarked that it is "a greater voluntary sum perhaps than is expended by any other Congregation in America for the support of the worship of the Church of England."—*p. 510.*

In 1748 we are told, on the authority of Sir Harry Frankland, that there were

"Two hundred and twenty Parishes in one province, and in three others which constitute part of New England there are about a hundred and fifty more, of which about seventeen are Churches of England, more than thirty Quakers, about fifteen anabaptists, and the remainder, being upwards of three hundred, stile themselves The Churches of New England as by Law Established"—i.e., Congregational.—*p. 423.*

One of the great hardships from which the members of the Church of England suffered was the being compelled to pay taxes towards the support of the Congregational Ministers, as well as for the maintenance of their own clergy; though in this they were but reaping as they had sown; for, in England, until within our own times, the Dissenters were compelled, besides supporting their own pastors, to pay the Annual Church-rate. That this burden was a very real one, is seen from the note we have in 1713, from the Minister at Braintree, saying (*p. 92*):

"The number of my hearers is uncertain, sometimes thirty, sometimes fewer. . . . . twelve Communicants receive

monthly; pious and devout people, they are and have been suffering on account of their Religion above twenty years."

And in 1715 it is stated that in one town thirty of the members of the Church of England were imprisoned at one time for not paying taxes to support the orthodox Minister. —*p. 197.*

It was, therefore, a very sensible relief, when Governor Shirley, in 1743, procured "a perpetual Act to be passed by the General Assembly for exempting the Members of the Church of England from paying Taxes toward the settlement of any Congregational Minister, and the building of the Meeting Houses, for want of which they had been often harrassed before."—*p. 371.*

Nothing is more painful in this age of universal toleration and forbearance than to read the records of the way in which Church clergy spoke of those whom they were pleased to call Dissenters, and these latter retaliated; and of the endeavors they made each to outwit and outdo the other. Thus Mr. Wm. Shaw, of Marblehead, writes, in 1715, to the Secretary of the Society for the Propagation of the Gospel, of some separatists, that they "built a meeting-house in Damnable spite and Malice against our Church," —even spelling the forcible adjective with a capital D, and the strong noun, after the German fashion, with a capital M.—*p. 117.*

Then, also, Dr. Cutler and Mr. Myles endeavored themselves to be made Overseers of Harvard College, under its charter, on the ground that they were Teaching Elders,

which was really an undue stretching of the meaning of that term, as was contended by the Overseers in their reply to the Governor, Council and Assembly; and sustained by the House of Representatives on 27 December, 1727, when the claim of the Reverend Doctors was denied: this action being confirmed on 11 January, 1728.

Then again, on the other side, in 1762, an Act was referred to the Crown for confirmation, constituting a new Society for "Propagating Christian Knowledge among the Indians of North America," which was, in the opinion of many, conceived for the express purpose of damaging and weakening the Society for the Propagation of the Gospel, by which the majority of the Church clergy in America were supported. On 11 May, 1763, the Board of Trade reported against the Act, and on 20 May, His Majesty in Council repealed it.—*p. 497.*

In marked contrast with this spirit is that which is manifested by Mr. Barnard, an eminent dissenting clergyman, who, in writing to Mr. Hooper, Rector of Trinity Church, Boston, respecting the character of a Mr. Wm. Walter, who was proposed for Assistant to Trinity, says:

"But I hope he will never undergo such a Miraculous change in his mental eyesight, of which there have been instances, as to view all without his future pale in the light of raw head and bloody bones. More seriously, I hope he'll never get so buried in the fringes of religion as to lose sight of the substance of it, nor imagine he shall serve his Master by smiting his Brethren engaged in the same service.

I am pretty sure, sir, he will not be so advised by you."—*p. 507–8.*

I have the pleasure also of quoting here, from the letter of Governor Belcher to the Bishop of London, (24 July, 1731,) portions which are admirable in their temper and style.

"I am very thankful to your Lordship for what M^r^ Newman writes me of the good offices your Lordship has been pleased to employ in favour of Christ's Church in this Town, of which I have acquainted Dr. Cutler and the Vestry, and that from your Lordship's Goodness and parental Care they may hope for his Majesty's Bounty to that Infant Church.

"If your Lordship will indulge me, I would make my Complaint against M^r^ Commissary Price, for his ill manners. It has been, my Lord, from time to time immemorial and practice in this Government to have an Anniversary fast and Thanksgiving; I therefore Issued a proclamation with the Advice and consent of His Majesty's Council, that Thursday, the 25th of March last, should be observed throughout this Province as a day of fasting and prayer, upon which M^r^ Commissary, D^r^ Cutler and M^r^ Harwood came to me to tell me 25th of March was Lady Day, and a Festival observed in the Church of England. I told them I had not the least thought of it, nor did I suppose any Gentleman at the Council board had; for my own part, I frankly added, as I had been born and bred a Dissenter, I was almost an entire stranger to the Festivals of the Church of England, and that had I known it I would have appointed some other day. Notwithstanding my mild and handsome treatment of the Clergy, the Commissary was so rude as to

tell me he believed it was done purposely to affront the Church, and that in the appointment of such days he ought to be consulted. This I look upon as a piece of great Insolence on the King's Governor, and had it not been in regard to D^r. Cutler and M^r. Harwood, who behaved themselves consistent with their character, I should have treated M^r. Price very roughly. . . . . Your Lordship is well knowing with what principles and in what manner this Country was first settled, and with what sort of people; not with the necessitous refuse and gleanings of mankind (as most of the other plantations have been) but with men of good substance, virtue, and knowledge . . . . who are at this day tenacious enough in the way they have been educated, that it must not be a blind outrageous Zeal (without knowledge and learning) that will make proselytes here. No; if the Episcopal Clergy think the Church of England the best Church in the World, and are sincerely desirous to increase it in this Country, it must be in an imitation of their Great Lord and Master (to whom they are to give up their Account at His Great Tribunal) in His Doctrine and example. The people here must be drawn with the Cords of a man and the bands of Love. Things, I say, must be managed with a spirit of Charity, moderation and Christian temper. . . . .

"D^r. Cutler and M^r. Harwood have acquired so much respect and reputation, not only by their preaching, but by their virtuous and regular lives, that they have the good will of all who have the pleasure of their acquaintance. And had the Rev^d. M^r. Harwood some allowance or assistance, he might, at proper seasons of the year, greatly serve Religion and the Church, not only among some English Plantations at a distance from hence, but also among the Indian natives, who, to the shame of Europe

and America, are to this day without the knowledge of the true God and the Saviour of mankind.

"Your Lordship will forgive this long Epistle from a Dissenter, who is yet a well wisher to the Church of England (truly conformed to the thirty-nine Articles). I again ask an Interest in your Lordship's prayers and benedictions, and am, with all possible respect,

My Lord, Your Lordship's most obed't
And most faithful, humble Serv't.

(Signed) J. BELCHER.

The condition of Church affairs at Salem in 1764 was such that out of a population of 4500, 110 *heads of families* were members of the Church of England. In 1765, there were in Braintree 50 families, of whom 53 persons were Communicants, in Stoughton 20 families and 18 Communicants, and in Dedham 10 or 12 families, of whom 11 were Communicants.

Church people were much exercised about the visits of the Reverend George Whitefield, both for his greater fraternization with other Christian bodies, and more frequent ministrations in their pulpits than in those of the Church of England, as well as in consequence of the excitement and disorder which was aroused. Mr. Brockwell from Salem writes to the Secretary of the Society for the Propagation of the Gospel:

"It is impossible to relate the convulsions into which the whole Country is thrown by a set of Enthusiasts that stroll about haranguing the admiring Vulgar in *extempore*

nonsense: nor is it confined to these only, for Men, Women, Children, Servants, and Negroes are now become (as they phrase it) Exhorters. Their behaviour is indeed as shocking, as uncommon; their groans, cries, screams, and agonies must affect the Spectators were they never so obdurate, and draw tears even from the most resolute, whilst the ridiculous and frantic gestures of others cannot but excite both laughter and contempt, some leaping, some laughing, some singing, some clapping one another upon the back. The tragic scene is performed by such as are entering into the pangs of the New Birth; the comic by those who are got through, and those are so truly enthusiastic, that they tell you they saw the Joys of Heaven, can describe its situation, inhabitants, employments, and have seen their names entered into the Book of Life and can point out the writer, character, and pen."—*p. 353.*

But this passed by, and the Church kept on the even tenor of her way, and gradually drew together her widely scattered forces. In 1766, Mr. McGilchrist reports:

"The Clergy present at D^r. Cutler's Funeral last year agreed to have an annual Convention in Boston, to promote mutual love and harmony amongst ourselves, and to assist each other with advice in difficult cases. Accordingly we met, fourteen in number, the beginning of this Month [June] and made something of an appearance for this Country, when we walked together in our Gowns and Cassocks. D^r. Caner acquainted us that our Convention was approved of by the Bishop of London, was chosen Moderator and Secretary, and gave us an excellent discourse in King's Chapel, and we were honored with the Governor's Company at dinner. As this convention will make us

acquainted together, so I hope we shall love one another, as the Clergy do in England, and it's like to be of Service to the Church, by giving us a greater consideration in the Eyes of the people."—*p. 524.*

More and more were the necessities for a Bishop, or Bishops, making themselves felt on both sides of the sea. The difficulty of governing Ministers and the Church generally by an Episcopal authority so far distant, and dependent upon reports which might, or might not, be correct, and which were the result of good intent or of malice, was one that was ever increasing. The Bishop of London appointing Mr. Harris in 1708 to be Assistant to Mr. Myles in Boston, exhorts both to be good and forbearing towards each other; but how was he to secure any such result? The most contradictory intelligence is afforded to the Diocesan by various interested parties, and the wonder is that the occupant of the See of London should have avoided so many dangers, and pursued as a rule so wise and beneficent a course.

Three illustrations of the dangers and troubles connected with going over for Ordination may be given in this connection.

In 1714, Mr. Bradstreet while in London for this purpose, was taken sick and died, and was indebted to a few of his countrymen for burial.

In 1747, Mr. Hooper having received Holy Orders, returned to America on the "Warwick," which was almost

demolished by a Spanish man of war, and only reached port after a ten weeks' passage.

In 1768, Mr. Clark going over for Ordination, collected all his expenses from his patrimonial estate, except the Royal Bounty and one moidore from a person unknown. He had to stay five months in London, and soon after Ordination took small pox. The procedure altogether cost him £80 sterling of his own personal property.

Unfortunately, as the need and demand for a Bishop increased, so did also the political difficulties of the Colony, and the Church clergy as a rule, utterly devoid of worldly wisdom and political sagacity, ranged themselves on the side opposed to the popular will, and so caused the Church as a body, and the appointment of a Bishop, to be identified with the continuance of a rule, the bonds of which were being surely severed; so that to religious hostility was added the suspicion and dislike, if not the positive and active hatred, sure to be meted out to them by those who were risking everything in an endeavor to secure forever the right to govern themselves in both civil and religious affairs.

So early as 1725 the clergy in petitioning the Society for the Propagation of the Gospel for a Bishop, urge, amongst other grounds, that they are animated by "All possible Loyalty to his most Sacred Majesty King George, ... a Zeal towards our most Excellent Church, the Edification of all that are in it, and *an offensive demeanor towards those who are without.*"—*p. 177.*

The Reverend Edwd. Winslow, of Braintree, writes, 1 Jan. 1774:

"Among the manifold reasons for wishing for the growth of the Church of England in this Province, we certainly at this day may discern sufficient cause to value such an Establishment as affords the best means for leading quiet and peaceable lives, in the fear of God, and in due submission and respect to good Government, *as the Institution of God and the command of the Gospel.*"

On 17 April, 1775, Mr. Clark, of Dedham, writes:

"May God open the eyes of an infatuated and deluded People before it be too late, that they may see how nearly their happiness is connected with a subjection to the King and parliament of Great Britain."

On Wednesday, in Easter week, 1775, civil war was begun, and Mr. Byles, of Boston, on 7 Oct. 1776, says:

"If Government should not be re-established, I am well convinced that no Episcopal Church will be tolerated in New England."

Almost the only clergyman who seemed to have an idea of what the issue might be was the Reverend Edward Bass, of Newburyport, or, at least, he was able to see that the preaching of the Gospel and Administration of the Sacraments and Ordinances of the Church, were things that could easily be continued without offence to the powers that might be; and he consequently omitted the Collects for the King and Royal Family, though without adopting prayers for the new authority, or taking as yet any oath of

fidelity to the States. And yet he was slandered for this to the Society, and by it stricken from the roll of its Missionaries; albeit, he had remained when nearly all the other clergy fled to Nova Scotia, and had held his people together and continued to minister to them. Later, in 1782, the Reverend Samuel Peters writes safely from Pimlico, (London), to the Secretary of the Society for the Propagation of the Gospel damaging Mr. Bass greatly on the testimony of one Salter, and ends by likening New England people to Cretans, saying: "Truth is not easily discovered about Natives of Massachusetts Bay by Natives of that province."

Shortly the Revolution ended in success, the Independence of the United States of America was a *fait accompli*, and the Colony of the Massachusetts Bay and the Church of England in it came to an end together.

It might, not unnaturally, have been supposed, that nothing more would ever have been heard of the Church in this country, that the Book of Common Prayer was shut, never to be unclasped; that Churches were closed, never to be reopened for Divine Worship; that a Bishop, so long desired, would now never be required; that the abortive attempt of Welton and Talbot would never be repeated; that the restoration of the Church was as impossible as that of the authority of the Crown.

But the history of the past century tells a tale the opposite of all this, and suggests to us that a true and vital *principle* is embodied in that form of Church govern-

ment to which we have given our allegiance, which was struggled after and maintained, not always wisely as to method, nor always well as to temper, by those, some of whose history we have been reading at this time; which principle is being recognized more and more widely as the years pass by, bringing with them serious reflection to replace heated disputation, and calm review to question the correctness of previous and sometimes hasty conclusions; which causes a people, however advantageously placed, and however great, to desire to make its relation to the nations of mankind out of which it has come, more real and living, and therefore in religious matters constrains men to seek for until they find, those links which form for them a living connection with the Church of the First Ages, the Church of the Apostles, the Church of Jesus Christ.

The maintenance of this principle is committed to us — "other men labored and we are entered into their labors." Avoiding their mistakes, shunning their errors, animated by their example of adherence to principle, and not acting from motives of expediency, with a toleration for the opinions of others, and, while maintaining the value not only of the facts of the Christian Religion as embodied in the Creeds, but of the deductions from those facts which constitute the doctrines as the Church has received the same; and of the regular succession of the Ministry and the orderly administration of the Sacraments, still, with an eye and a heart ever open to the varying importance of the portions of revelation, granted to age after age, of Him "in

whom are hid all the treasures of wisdom and knowledge," and in whom "dwelleth all the fullness of the Godhead bodily"; desirous of being led by the Spirit to know all the truth, and ready to speak it as it learns to all within its reach,—who can say what may be the future of that Body which is the resuscitated "Church of England in the Colony of Massachusetts Bay."

Diocese of Massachusetts.

CENTENNIAL YEAR.

Commemorative Addresses.

THE FIRST THREE BISHOPS OF THE DIOCESE OF MASSACHUSETTS.

By GEORGE C. SHATTUCK, M. D.

DELIVERED IN S. PAUL'S CHURCH, BOSTON.

TUESDAY EVENING, MAY 5th, 1885.

THE FIRST THREE BISHOPS OF THE DIOCESE OF MASSACHUSETTS.

A CHURCH without a Bishop, and a State without a King.—This saying was oft repeated in our Colonial days. Earnest efforts to secure a Bishop were repeatedly made, and, encountering a strong opposition, were unsuccessful.

The settlers of Massachusetts, Puritans and Separatists, were deeply impressed with the evils and imperfections of the Church of England, and were bent on reforming them. Their ideas of the Church were those of the Roman Catholics, in giving the pre-eminence to the Church over the State. Only Church members were allowed to hold office

in the State. They regarded the English Bishop as the creature of and subservient to the State. They believed in powers of government and their being exercised; but they would not recognize Lords Bishops, and endowed the Lords Brethren with great and extensive powers. It is recorded of a zealous and pious young man, exhibiting great emotion and subsequent depression whilst reading in a paper that a Bishop was to be sent to New England, that he replied to one who asked him "Why are you so stirred up, and why so depressed?"—"Because it will be my bounden duty to assassinate that Bishop immediately on his arrival, and then to give myself up to the civil authority. My life would be freely given up to avert from our community so great an evil as the presence of a Bishop."

Another person, born about the year 1745, said: "When a child I was taught that if Bishops should come into this country, they would take from the people a tenth of everything, children not excepted, and as I happened to be a tenth child, it was my ardent desire that I might immediately die, in case a Bishop was permitted to set his foot on our shores."

The connection of Church and State was deemed essential by Churchmen, as well as by Dissenters. When the authority of the King was set aside in Massachusetts, and the British army left Boston, the Rector of King's Chapel in Boston and many of the proprietors of pews left their building, gave up their duties, and removed to Halifax,

because they believed that a Church could not exist without a King; Church and State being indissolubly bound together. The Church in Massachusetts lost its principal place of worship by the desertion of clergy and laity, in obedience to their ideas of the dependence of the Church on the State, and its inability to exist except as an appendage to a monarchy. And yet, the King of Great Britain had shown little or no interest when respectfully approached and petitioned to allow Bishops to be consecrated for the Colonies. The Declaration of Independence was issued in 1776, peace was declared in 1783, but it was only in the year 1797 that the Church in Massachusetts had a Bishop of its own. On the 4th of June, 1789, five clergymen of Massachusetts and New Hampshire elected Mr. Bass as a Bishop, and presented a memorial to the General Convention which met in July, 1789, asking for his consecration. Bishop White was the only Bishop present at this Convention; and he felt himself bound by engagements to his consecrators to consecrate no one unless two other Bishops deriving their Orders from the Church of England were joined with him. Finally, May 24th, 1796, at a Convention of the Church of Massachusetts, the Rev. Edward Bass was elected as the first Bishop of Massachusetts; and on the 7th of May, 1797, he was consecrated by the Bishops of Pennsylvania, New York, and Maryland.

We must now ask what was the history and what manner of man was the first Bishop of Massachusetts.

The ancestors of Bishop Bass came to this country in 1630. His family and forbears, on both sides, were Puritans and Independents. He was born November 23, 1736, and as a child was noted for a thirst for knowledge. He entered Harvard College at the age of thirteen, stood well in all branches of study, took a Bachelor's degree in 1744, and a Master's degree in 1747. He taught school for three years, and continued studies in divinity four years longer, with a license to preach from the Congregationalists; and in 1752, he came into the Church. The same year he went to England for ordination, and returning home in the autumn became Rector of St. Paul's Church, Newburyport. For the next twenty-two years all went well with him in the quiet and successful discharge of his duties. But he had a hard time during the Revolutionary period. He was a missionary of the Society for the Propagation of the Gospel, and his principal income was from that source. He was obliged to give up praying for the King and Royal Family, and his Church was closed for a year when, as his flock was being scattered, services were resumed, and prayers for the King and royal government omitted. For thus yielding to necessity he was deprived of his stipend by the officers of the English Society. He represented to them that he had been loyal in his inmost heart, and in his outward demeanor so far as circumstances allowed; and brought testimony to his truth, loyalty, and Christian walk; but in vain. The Rev. Mr. Bailey wrote in his behalf, and told how Mr. Bass was publicly reported for a tory, and that he

was witness to a scene equally ludicrous and indecent when the Rector, on returning home with his wife, was pursued along the street by a rabble of nearly two hundred persons, who pelted them with dirt and stones and treated them with the most indelicate language. Mr. Bailey also says that he was ministering to a small but respectable congregation of loyalists "who keep themselves pure and wait with patience for the happy time when they shall see the authority of their sovereign restored, and with it the Church Service entire."

It is of interest to note a change in politics in the parish of Newburyport during the Bishop's ministry. Mr. Bass's successor preached a sermon after the death of Alexander Hamilton, eulogistic of the deceased statesman, and soon after was thus addressed by a parishioner: "Sir, allow me to remark that I wish that sermon of yours had been written and preached in Latin, which language you did use on the monument to the memory of Bishop Bass, and that you had put that inscription in English, so that I could read and understand it. It would have been for my edification and peace of mind."

Mr. Bass passed through all these troubles, encountering poverty and obloquy with Christian submission and patience. In 1789 he received the degree of Doctor in Divinity from the University of Pennsylvania.

Mr. Bass hesitated to announce to the Convention his acceptance of the office to which, in May, 1796, he was unanimously elected, from a high appreciation of the res-

ponsibilities and a sense of unfitness and unworthiness. With his letter of acceptance he avowed his poverty and inability to pay the expenses of his consecration. The sum of two hundred dollars was raised by subscription and sent to him, and I can find no other record of a payment made to him as Bishop.

On his return from consecration he was warmly welcomed by the Convention in session, and thus addressed by Dr. Walter, the Rector of Trinity Church : .

" It having pleased the Divine Wisdom in condescension to the wishes and prayers in that portion of the Protestant Episcopal Church of Christ planted in this Commonwealth, to place an Episcopate at its head, and thereby for the first time to give it a complete organization, we felicitate our brethren and ourselves that this appointment has fallen on one who possesses in so eminent a degree the requisites which inspiration points out as essential in one who is to fill so important a station ; one who excels in meekness, gentleness, gravity, justice, purity and ardent piety ; a lover of God and good men ; tenacious of and zealous for the truths that are to be taught ; one who is reaching forward and advancing fast towards the heavenly prize, the high calling of God in Christ Jesus ; and both by his exhortations and example leading the flock committed to his charge in the same joyful and happy track. For ourselves we receive you with exultation as our common friend and Father, and engage to render to you all that affectionate respect and submissive attention which is due to your place and rank, and flatter ourselves that beneath your parental care we shall be united as a band of brothers, and walking

together in peaceful fellowship shall have the great pleasure to see our Church, the Church of the Redeemer, increase and multiply."

Bishop Bass discharged the duties of the Episcopate in Massachusetts, Rhode Island and New Hampshire, for six years, to the edification and satisfaction of all under his jurisdiction. He had entered upon his seventieth year when consecrated, continuing all the while to serve as Rector of St. Paul's Church, Newburyport, his term of service there extending over fifty years; and though unwell he preached twice on the Sunday before his death. The only Church consecrated by him was in his own parish. Two ordained by him were advanced to the Episcopate. The late Mr. Edward Sprague Rand was baptized and brought up in his parish and says:

"I do not consider Bishop Bass as having been greatly distinguished for intellectual force or brilliancy. He had a well-balanced mind. If he was distinguished for any one mental characteristic more than another, it was sound judgment which enabled him to act discreetly in difficult cases, and rendered him a safe and wise counsellor. He was remarkable for a benevolent spirit and delighted in doing good and making others happy. If any grace was predominant it was humility. No one ever suspected him of thinking more highly of himself than he ought to think. His meekness and unobtrusiveness were proverbial. His religion consisted pre-eminently in doing the will of his Heavenly Father. He had no extraordinary power or attraction in the pulpit. His discourses partook of the simplicity of childhood, and yet were by no means desti-

tute of the more substantial qualities of good preaching. As Bishop, he sustained himself with great dignity, usefulness and acceptableness. He was courteous and gentlemanly in his manners, and dignified in his person. The efficient and inoffensive manner in which he discharged the duties of his high office, and the gentle spirit shown in his private relations, secured to him the respect, esteem and veneration of the community at large."

Bishop Bass died on the 10th of September, 1803, and on September 16th, 1804, Dr. Parker, his successor, was consecrated. Dr. Parker had been for many years the leading presbyter of the Diocese. His father was a self-made man, but became an eminent lawyer, and was a Judge at the breaking out of the Revolution. The Bishop was born in Portsmouth, N. H., in August, 1744. He graduated at Harvard College in 1764, and taught school in Roxbury, Newburyport, and Portsmouth. His parents were Congregationalists, but he early avowed a predilection for the Church of England. In October, 1773, he was elected Assistant Minister of Trinity Church, Boston. He went to England, and on the 24th of February, 1774, he was ordained Deacon by the Bishop of London; and three days later was advanced to the Priesthood. On the 2d of November he subscribed "the votes and rules for the observation of the Assistant Minister of Trinity Church." Dr. Walter was at that time the Rector; but retired and went to Halifax on the 17th of March, 1776, Mr. Parker being left in charge as the sole minister. On the 18th of

July of the same year, Dr. Parker summoned the Wardens and Vestry of the Church, and told them he could no longer read prayers with safety, as he had been interrupted and threatened the previous Sunday. He counseled the omission of the prayers for the King and Royal Family.

"Whereupon the said Wardens and Vestry, taking the matter into consideration, after maturely debating thereon, it appeared evident that the temper and spirit of the people of this town were such that they would not suffer any prayers for the King to be publicly used in Divine Service, and that there was no other alternative but either to shut up the Church and have no public worship, or to omit that part of the Liturgy wherein the King is prayed for; and as there are many persons of the Episcopal persuasion who cannot conscientiously attend the public worship of Dissenters, to whom it would be a great detriment and grief of mind to have no place where they can attend the worship of God according to their consciences, the Wardens and Vestry concluded that it would be more for the interest of Episcopacy and the least evil of the two, to omit part of the Liturgy than to shut up the Church — and hoping that in this sad alternative it will not be imputed to them as a fault or construed as a want of affection for the Liturgy of the Church if under these circumstances they omit that part of it in which the King is mentioned: — Therefore, Voted, that Mr. Parker be requested to continue officiating in said Church, and that he be requested to omit that part of the Liturgy that relates to the King."

Dr. Parker carried out these votes, and the services of the Church were maintained regularly. For a time there was but one other Church clergyman in Massachusetts, the

Rev. Dr. Bass in Newburyport. How much we owe to the wisdom, discretion, gentleness and firmness of Dr. Parker at this critical period!

In June, 1779, the Parish voted by a large majority that they had no Incumbent, and unanimously elected Mr. Parker as their Rector. He formally accepted the office a few months later, taking time to consider; Dr. Walter having gone away without resigning.

Dr. Parker's term of service at Trinity Church was thirty-one years, in all which time he discharged his duties beloved and respected by the members of his parish, and highly esteemed in the community. In 1789 he received the degree of Doctor in Divinity from the University of Pennsylvania. He did a good deal of work in raising and improving the parishes in Boston and the country; and he also acted as the agent of the Society for the Propagation of the Gospel.

He was chosen Bishop at the Convention of the Diocese which met May 24, 1802, of which he was President, by the votes of all the members voting, except his own. He acquiesced in the election reluctantly, and not till after weeks of deliberation and consultation. He was consecrated in New York at the meeting of the General Convention, September 14, 1804, returned home, was taken sick, and died December 6, at the age of fifty-nine, without having discharged any duties of the Episcopate.

We may note the fact that his parents were Independents, and that his early education was in that body.

Exactly when, why, or how he was brought into the Church we do not know; but he took up work in Trinity Church very soon after his ordination, and after eighteen months of association with Dr. Walter as Assistant Minister, he was called upon to assume the duties of Rector, and for some time was the only Episcopal clergyman in Boston.

In November, 1776, he was married to Miss Anne, daughter of John Cutler, Esq., and had twelve children. Three of the sons were educated at Harvard College, one becoming an active, useful, and distinguished member of the Boston Bar, and one a clergyman. A grandson was taken from us a few years ago, at a good old age, after a long service as a Parish Priest, respected and lamented. Other descendants of the Bishop are useful and honored members of our community at this day.

Dr. Parker's great service to his Church was not only in keeping on with services and Church work in Boston at the time of the Revolution, and thus, as it were, keeping the Church in Massachusetts alive in very troublous times, his services to the Church at large in the days of reorganization were very great. He exercised a most important influence in opposing radical movements in Pennsylvania and the South,—such as attempts to do without Bishops, or to make them mere superintendents without authority, and attempts to organize the Church when there were no Bishops, and proposals so to modify the Prayer Book as to endanger important doctrines. His influence was conservative and effective. The alterations of the Prayer Book

in 1776, by Trinity Church, consisted merely in leaving out petitions for the King and Royal Family, and all acknowledgment of the authority of the English government. Dr. Parker represented the Diocese in General Convention; and his great ability and high character were there much appreciated.

We have the testimony of one of the most respected and most beloved Congregationalist ministers of that time as to his personal appearance and manners; that he was tall and well proportioned, of fine powers of conversation, easy and affable in his manners, given to hospitality, and going about doing good. One of his parishioners describes him as "dignified in deportment, bearing the impress of a polished gentleman, and in his attire scrupulously exact." With a robust frame, his features wore a composure which indicated self-command. He had a temperament chastened by early discipline. Urbane and polite in his intercourse, he commanded the respect of all who knew him. He was a prominent member of literary and charitable societies.

In the administration of the offices of the Church, his reading and delivery were eminently solemn and impressive. So marked were the accuracy and propriety of his delivery in the Burial Service of the Church, that it was not uncommon for persons not of the Episcopal Church to attend funerals at which he was to officiate, merely for the sake of listening to his very impressive manner of reading the Service.

Bishop Parker's death was a great affliction. He was taken in the midst of usefulness. He was unanimously chosen to the Episcopate, and much was expected from his administration. Nor was there any one to take his place. The co-operation of the other New England Dioceses was sought, the Eastern Diocese was formed; and at a Convention of that Diocese held in May, 1810, in Boston, five and a half years after the death of Bishop Parker, the Rev. Dr. Griswold of Rhode Island was elected Bishop of that Diocese, and was consecrated May 29, 1811, by Bishops White, Provoost, and Jarvis, six years and a half after the death of Bishop Parker, and nearly eight years after the death of Bishop Bass.

We must now take up the history and look at the training, character, and accomplishments of him, who, in God's providence, after so long an interval, undertook the most important work of a Bishop in the Church of God.

The paternal ancestor of Bishop Griswold, from the south of England, landed at Nantasket, in May, 1630, and settled in Windsor, Connecticut. Samuel Griswold, the grandfather, built a house on a beautiful site in Simsbury, not far from Windsor, in which house the Bishop was born. In 1734, Alexander Viets, a physician from Holland, went to Simsbury, on account of copper mines which he purchased, and thus lost all his property, henceforth earning a scanty support by the practice of medicine; he died poor, leaving a son, John Viets, a man of superior ability, and the grandfather of the Bishop, a zealous Presbyterian, who

sent his son Roger to Yale College, at the age of thirteen, to be educated for the Presbyterian ministry; but going to an Episcopal Church and becoming interested in the Service, he studied diligently, and became an Episcopalian, and in time brought his family into the Church. He went to England for Orders, and on his return took charge of the Church at Simsbury. But the parish was so poor that he depended largely for his support on a stipend from the English Society for the Propagation of the Gospel, and on the proceeds of a small farm in summer and school-keeping in winter. In 1774 the number of Episcopalians in Simsbury was nine hundred and fourteen, those in New Haven nine hundred and forty-two. Thus the Bishop was brought up and trained in the Church from infancy.

He was born on the 22d of April, 1766, of respectable parents, his mother named Eunice and his grandmother Lois,—both of them remarkable for their intellect and character. "By their teaching," he says, "I have known the Scriptures from a child." The mother devoted much time to her children, teaching and disciplining them; and, believing in Solomon's precept, she did not spare the rod. The Bishop was able to read at three years of age; and at five, by knitting and slight farm work, he was able to contribute to the support of the family, being diligently trained never to be idle. He was once punished by his father on being found profoundly absorbed in a book on the edge of a field to which he had been sent with a horse and harrow. He was very fond of reading, and

would study Latin whilst riding a horse to plough. He continued working on his father's farm, and under his mother's tuition, till he was eleven years old; and then he went to live with his uncle the clergyman until his twentieth year.

He says of himself that in childhood and youth he learned lessons very rapidly. Three days after the Greek grammar was put into his hands he wrote the first chapter of St. John's Gospel in Greek characters, interlined with a translation into Latin. He had the discipline of the troublous times of the Revolution; for both his father and uncle were attached to the mother country, were annoyed and fined by the Patriots, lost of their worldly substance, suffered persecution, and the uncle was imprisoned five months in jail.

The Bishop, in his childhood, was twice brought to death's door. At the age of ten, whilst resting from his labors in a field of rye, he put a beard in his mouth; and a funny story told in his hearing provoking laughter, the bearded rye was drawn into his wind-pipe, and deposited in a bronchial tube. Inflammation and hectic fever followed; he became very ill — almost hopelessly so. So well grounded was he at this early age that he looked forward to his departure without dismay. At last the mother was told of one remedy which might be successful — a violent emetic; and though the father was dangerously ill in another room, and the mother on the eve of confinement, she gave the medicine, and superintended its active

operation, which was successful. The beard of rye was dislodged and expelled with immediate relief and speedy convalescence. The mother left his bedside for her own chamber; in a few hours a sister was born, and in a few weeks the father was well.

Again, in the severe winter of 1779 and 1780, on the cold Friday of the year, he was sent to Hartford with an ox-team to barter the proceeds of the farm for some Christmas food. It was snowing violently in the afternoon, and he had a journey of ten miles, the greater part of the way with no roadside house. The family were anxious, and at nine o'clock in the evening the uncle came to the father's house to say that the team had returned, but without Alexander. The neighbors were roused, the ground was gone over without success, and, returning, the searchers went to a farm-house near home, a little ways from the road, and there the lost was found. The occupants of the house were old and infirm, and they stated that the boy had knocked at the door, and, on its being opened, fell unconscious on the floor. He revived after a time and was put to bed. The Bishop referred in after times to these providential deliverances from death.

It had been intended that the young Alexander should have the benefit of education at Yale College; yet such was the pressure of the times, and so much straitened was the father by taxes and fines, with his family of eight children, that his uncle undertook to fit him for the Senior Class, that he might have the advantage of a year's instruc-

tion at the college. But the uncle losing his stipend, and having the offer of a parish in Nova Scotia, went away, expecting the nephew to follow, and to live with him in Nova Scotia. The nephew, attached to a young woman in the neighborhood, was married to her in the latter part of the year 1785, with the sanction and advice of her parents, and with the expectation of going to Digby the next spring, and making it his permanent residence. The parents of his wife had, however, such an account of the climate, and were so apprehensive for their daughter, that the plan was abandoned, and this in subsequent years was referred to by the Bishop as a providential ordering. Then the duties to a wife and family required labor and a close economy.

When with his uncle, in early life, he had looked forward to the ministry; but now other courses were urged upon him. There was a lawsuit in the family, and he was brought in contact with an eminent lawyer who recognized in him abilities and knowledge fitting him for the practice of law; and he had also shown business tact and skill in looking after family property. His tastes for study and reading were very decided, and he was strongly tempted to take up a secular calling. He studied law in his leisure hours for two years, but at length, under advice from a clergyman, he gave himself up to work in the Church. Living with his uncle, the Rector of the parish, he had opportunities of becoming acquainted with the work, and had the best advice how to prepare for it. So he labored

with his own hands, supporting himself, and pursued his studies in the evening and late at night, often by the light of pine knots in the fireplace. He was confirmed by Bishop Seabury, and became a communicant at the age of twenty.

In 1794, he offered himself as a candidate for Orders to the Convention of Connecticut, and was accepted, and at once commenced officiating in a small parish, having received permission to preach sermons of his own composition. A few months later he was invited to officiate in three different parishes, and selected that which offered the least pecuniary compensation and the most labor; but did not follow the advice given to an English curate by his servant in a similar emergency,—take the parish where there is most devil and least pay.

His ordination as Deacon took place in 1795, June 3d, and as Priest on October 1st of the same year. He had charge of three parishes, eight miles from each other, and in a hilly country, with no vehicle, public or private, and went on foot or on horseback for public and private services. For this duty he received the munificent salary of three hundred dollars. He was now in the thirtieth year of his age, and continued to labor with his own hands for his support, doing occasionally the humble work of a day laborer on a farm for seventy-five cents a day, and was considered worth nearly any two other men, so capable was he and so diligent. He was very economical, and a member of his parish who boarded with him awhile, said: "I have lived

in many families but never in one where the food was so poor and so coarse."

From the following story we learn something of his mode of life. On a Sunday when snow was falling and drifting, he rose early and saddled his horse and started without breakfast, so as to have time for his journey before the hour of morning service. But the snow was deeper than he had expected; and it was with difficulty he reached the Church an hour or more after the time appointed, and the parishioners were dispersing. But he persevered, called them together again, gave them an afternoon service and sermon, and started back immediately, thus hoping to relieve the anxiety of his family. But the way was so hard, that it was midnight before he reached home; and then he went to bed supperless without rousing his family.

He labored in these parishes for nine years and very successfully, respected and beloved by his parishioners. He became responsible for improvements made by his brother on the paternal estate, and found that on a salary of three hundred dollars, a small income from a glebe, working as a farm hand in summer, and keeping a district school in winter, he could no longer meet his liabilities, and so accepted an invitation to the parish at Bristol, R. I., which he had twice declined. He was sought by a leading parishioner from Bristol and found at work in the field, in patched short-clothes, coarse stockings, and heavy shoes. He left three full Churches, with two hundred and twenty-five communicants, and took charge of one Church with twenty-five

families and as many communicants, on a salary of six hundred dollars. His work here was prospered, the Church was enlarged, and a new one built. By keeping school and working in a garden he eked out his income. It was his rule never to ask for anything and never to incur a debt. When he left his three parishes, one hundred and fifty dollars were owing to him ; and it was not until after the lapse of years that the parishioners ascertained it and paid him.

His home and parish work were at Bristol for more than twenty-five years, and it was with great reluctance that his people gave him up. Five years after his removal to Bristol, he had a serious and painful illness, which so impaired his physical powers that he felt inadequate to his parochial duties,— involving preaching three times every Sunday, with occasional lectures on week-days and the sole care of a large school. He had accepted an invitation to the parish of Litchfield, Ct., where his duties would be less, and was providentially prevented from going there to arrange for his removal, when he was chosen Bishop of the Eastern Diocese, at a Convention held in Boston on the 29th day of May, 1811, a few weeks after his entrance on the forty-sixth year of his age.

He was much surprised and discomfited by this election, and declined, recognizing his insufficiency for the duties of the high office. He was induced to reconsider this decision, and took the ground that if any one presbyter in the Diocese objected to him he would not accept. But those thought to be opposed to the choice were consulted and

expressed hearty concurrence, and several leading presbyters wrote and urged upon him how important to the welfare of the Diocese was his acceptance, there being no other who could receive the votes of all members of the Convention, both clerical and lay; and being also advised to consent by the Bishop and clergy of Connecticut, he wrote to the Convention, which had adjourned for three months, in the following words:—

"Should the Convention, who have now had time for more mature deliberation, judge it still expedient to adhere to what they have done, I shall not refuse any compliance with their wishes. Trusting in God, and in their candid indulgence and friendly counsels, I shall devote my future hours to the good and benefit of those Churches whom the Lord shall please to put under my care, humbly endeavoring by zeal and diligence to supply what in other talents is deficient."

It was the day of small things in the Episcopal Church, at the time of his Consecration. A territory of sixty thousand square miles with twenty-two parishes, some of them very feeble, and sixteen officiating clergymen, was put under his supervision. There were several parishes which had never been visited by a Bishop, and there were difficulties and disputes such as would naturally arise during a period of eight years without Episcopal oversight. The Bishop assumed his duties and responsibilities very meekly, and labored with great diligence, always hopeful, never discouraged.

It certainly is remarkable that the choice should have fallen upon one so little known out of a small circle. He had only been in Boston once, when quite young; and tradition says that the Rector of Trinity Church, Boston, was first thought of, and consulted whether he would accept the office; but he declined and pointed out the Rector of St. Michael's, Bristol, as the right person, and this advice was fully proved to be wise by a service of thirty-two years.

In 1813 he received an invitation to the Rectorship of St. Peter's, Salem, signed by and in the handwriting of Judge Story. He declined it, not thinking it right to leave his parish at Bristol, where a good work was being done. He says that in the year 1812 there was in Bristol an awakened attention to the subject of religion, which was very wonderful, and the like of which he had never before witnessed.

"It commenced amongst the members of my parish without unusual efforts. I had administered the rite of Confirmation, and my recent Ordination to the Episcopate was the means of awakening my own mind to more serious thoughts of duty as a minister of Christ; and in consequence I had no doubt with more earnestness preached Jesus Christ and Him crucified."

This awakening was soon general throughout the town. He had several students in theology under his charge, and he employed them in parochial ministrations and they did good service at this time of revival.

He was obliged to give up his school on account of his absences on long journeys, visiting the widely separated parishes of his Diocese. He was not unmindful of other duties of the Episcopate—attending General Conventions and doing much to promote the formation of missionary societies. In 1816 an effort was made for his removal to Cambridge, with reference to the needs of that parish, and to his living nearer the centre of active operations. But his parishioners would not give him up; and it was not until the year 1830 that he left Bristol and removing to Salem assumed the Rectorship of St. Peter's Church in that town.

In Salem he was offered, at a very moderate rent, a desirable house, which had remained some time without a tenant, a dreadful murder having been committed in it. But the Bishop was so conversant with the unseen and the eternal as to have no fears of troubled spirits, nor any apprehension of evil influences, and he occupied the house in peace and quiet. But, in the year 1835, bodily infirmities and increasing Episcopal duties compelled him to resign the Rectorship; and for the last seven years of life his time and strength were devoted exclusively to the administration of the Diocese. He had served for forty years as a Parish Priest, and during twenty-four of them performed the duties of the Episcopate. In 1836 he was called upon by the death of Bishop White to assume the duties of Presiding Bishop, which he discharged faithfully during the seven remaining years of his life. A great deal

of correspondence thus devolved upon him, much of it on matters of great importance.

He received the degree of Master of Arts from Brown University in 1810; of Doctor in Divinity from that University and the College of New Jersey in 1811, and the following year from Harvard College; he was elected a Fellow of Brown University in 1812, and in 1815 he was made its Chancellor, and held the office discharging the duties till in 1828 he left the State and removed to Salem.

An Episcopal fund was started before his election, and it yielded three hundred and fifty dollars in 1811, and in 1831 six hundred and fifty dollars. When he was obliged to resign his Rectorship at Salem, provision for his support was made by private subscription.

In the last years of his life, and when away from home, he encountered several severe and painful illnesses. He had an attack of paralysis in 1836, which he regarded as likely to prove fatal, his mother having died after a similar attack at about his age. In 1837 he was ill for several weeks with bronchitis, in 1840 with pneumonia, and in 1841 symptoms of disease of the heart were first noted. He was convinced that sudden death awaited him, and lived and worked preparing for it, being very diligent in the intervals of the illnesses. By the Consecration of Bishop Eastburn, December 29, 1842, he was relieved of much anxiety, but never ceased from labor. He was incessantly at work till the very close of his life, and on the evening of the last day he walked to the house of Bishop

Eastburn for consultation, fell on the steps, was carried in and gave up his spirit in the presence of his associate and successor.

Having thus briefly gone over the principal events in the life of Bishop Griswold, let us review them and try to form a distinct idea of what manner of man he was.

His ancestry and parentage were of the best. His mother was a woman remarkable for her intellect and character, taking great pains to teach and train her children, of whom there were eight, all of whom from an early age were expected to be working for the support of the family. His early marriage to one who proved to be a loveable and conscientious help-meet, entailed upon him the necessity of labor and economy. He says of it: "My early marriage, however imprudent, was undoubtedly providential, preventing my settlement in a foreign and less desirable land."

He had a thirst for knowledge and a love of learning, and had read every book in his uncle's well selected library. His Bible and his Prayer Book were studied and pondered from infancy. His knowledge was well digested and well stored, and was acquired by great diligence and under unfavorable circumstances. Such a book as the Mécanique Celeste of Laplace, which few can read understandingly, was acquired and read by him. His sermons were sound and edifying; but he was never a popular preacher, and he remarked on this as a matter of thankfulness: "the gifts and qualifications of a popular preacher not being easily regulated, and exposing the possessor to temptation."

His parents trained, taught and disciplined him from his very earliest years. And we must note that as to his education he had no advantages of school, college, or university. Yet one thing was very prominent in it, which is sadly lacking in much of the education of our day. "The end of learning," says John Milton in his treatise on education, "is to repair the ruin of our first parents by regaining to know God aright; and out of that knowledge to love Him, to imitate Him, to be like Him, as we may the nearest, by possessing our souls of true virtue, which being united to the Heavenly grace of Faith, makes up the highest perfection."

A witty person, lately taken from us, said that in our good city of Boston, the question in the old Catechism, "What is the chief end of man?" is thus answered: "To keep shop and make money." And may a descendant of the Puritans be allowed to express his regret that the motto adopted by the early settlers for their University, *Christo et Ecclesiae*, has been set aside and disregarded in our seminaries of learning. Our boys and young men are very diligently employed in the study of the sciences and arts pertaining to the management and adornment of the affairs of this life, whilst the knowledge of God so emphatically set forth by John Milton, as the one thing needful, is so little thought of. "*Via crucis, via lucis*," is another disregarded saying. The knowledge of Jesus Christ and of Him crucified, of which St. Paul had so much to say, is less an object of pursuit than with our forbears. The young men

of our University complain of a rule that they must attend the worship of Almighty God once a day, as an infringement of their liberty; whilst their Puritan ancestors acknowledged no liberty except in Christ Jesus our Lord, who came to this world to set us free from sin, and to deliver us from the dominion of the Devil. Our three Bishops were enabled to do their important work from having been well taught in and much conversant with the fundamental truths of Christianity; and when, again and again, Bishop Griswold was brought to Death's door, what did he not owe to this learning and this knowledge, that he could view that approach without dismay.

We may note again that the Bishop had not those advantages of the diligent observance of the seasons of the Church Year and of the frequent services on holy days which we now enjoy. Life to him was sacramental. He discharged faithfully the duties of a son, a husband, a father, a Parish Priest and Bishop, learning daily how to beat down selfishness and self-will, diligent in private prayer to keep God always before him. His common sense, his well-trained and disciplined character, his saintliness, were most remarkable.

We must note, too, how he was trained in the school of affliction. Gentle, docile and affectionate as a child, then began the course of discipline and trial lasting through his whole life. Hard labor and narrow circumstances were his portion from his earliest years. The much loved and affectionate wife of his youth was taken from his side at mid-

night, without warning; and the daughter who took her place in the household, after two or three years of efficient service and delightful companionship, was stricken with consumption, and, after a few months of suffering, was taken to her rest. The son in Holy Orders, the delight of his father, also fell a victim to consumption after a protracted struggle, his wife and child preceding him to the tomb by a few months. A very promising boy of twelve died of scarlet fever after a few days' illness; and the attending physician tells us of the father's agony, his submission, patience, and resignation. Cares, anxieties, and disappointments awaited him constantly in the discharge of the duties of the Episcopate. Two distinguished clergymen who were his students and lived in his home, have left on record their appreciation of the Bishop's dignified carriage, his great kindliness, courtesy, and unselfishness, and his equanimity and composure in times of anxiety, trouble, sickness and bereavement.

Humility and meekness were prominent traits in his character. A neighboring Baptist clergyman once called upon him to rebuke and remonstrate. The Bishop heard him patiently and replied: "I thank you, my dear brother, for your rebukes and exhortation. I do not wonder that they who witness the inconsistency of my daily walk and see how poorly I adorn the doctrine of God, my Saviour, should think that I have no religion. I often fear for myself that such is the case." In a letter dated June 6th, 1831, he says:

"Sure I am that you will cordially unite with me in devout and humble thanks to the Father of Mercies, whose unseen hand has conducted me thus far through one more of these laborious journeys. Did I think as much of the labors performed, as of the mercies received, I should be unworthy of the least of them. That I do so little of what is to be done; that I am so remiss in the service of such a Master, that I so often feel weary, languid and lifeless, when in the immortal destinies of God, so many of my fellow creatures are at stake, and in some mysterious sense and awful degree, dependent on my fidelity, is the subject of daily sorrow.

"Is there not too much reason for that painful apprehension which I most certainly and often feel, that the Lord's continuing in an office so important, one so unworthy, is an evidence of His displeasure with the Diocese. But whatever I am, the Lord's will be done!"

Again:

"How wonderful have been the Lord's mercies to the most unworthy of His creatures. When I reflect that now, for ten years, I have been engaged in these Visitations, that all the arrangements for my services, with regard to time and place, have been made several weeks before, and many under circumstances of doubt and difficulty; and yet, that I have never failed in any one appointment, seems like a dream. May the Lord mercifully grant that this experience of His goodness may not make me presumptuous."

It is told of President Lincoln that an ambassador called on him and was kept waiting a little while, and that the President, greeting his visitor, apologized for delay and

stated that he was blacking his boots when told of the visit, and the ambassador replied, "In my country we do not black our own boots." "Indeed," said the President, "and whose boots do you black?" Now Bishop Griswold not only blacked his own boots but those of his guests. It was his rule not to let others do for him what he could do for himself, and he would not allow his female domestics to carry wood or water up stairs, or to black any shoes when he was at home. Truly, our third Bishop was a follower of Him who was meek and lowly in heart, and who washed the feet of His disciples.

An instance of his remarkable energy and regardlessness of self in efforts to keep an appointment, may be mentioned here. He was on one side of Narragansett bay, with an appointment for the other side, and a storm came up, making the sea so tempestuous that the regular boat did not start. He hired a smaller one, but when half way over the boatman declined to go further, so hard was the task, so dangerous. The Bishop replied, "The boat needs more ballast and I will lie down flat on the bottom, and don't let us be discouraged." They persevered at great risk and succeeded in landing in time for the appointment, but to find that the Church was not open; there was no congregation, for no one thought it possible for the Bishop to cross the bay. His serenity was not disturbed, for he had tried to do his duty and was content.

Two verses of the familiar Lenten hymn come to the mind as we review his history:

"If I find Him, if I follow,
What His guerdon here?
Many a sorrow, many a labor,
Many a tear.

"If I still hold closely to Him,
What hath He at last?
Sorrow vanquished, labor ended,
Jordan passed."

But brethren, you have already been detained too long. A very large subject was assigned to the reader, and even a study of the lives of our first three Bishops cannot easily be given in a half hour.

Bishop Griswold's long term of service, and that at a most important period, are reasons for giving more time to him. Times have changed even since he was taken to his rest. In our days of ease, luxury, and comfort, when religion is made so easy, and the cross so kept out of sight in the teachings of many religious bodies, is it not profitable to consider the life of a chief ruler of the Church, whose course was through toil and tribulation, and who endured hardness to so remarkable a degree. An English Bishop has lately been taken to his rest, whose outward circumstances were so different, but whose life was so noble and whose spiritual attainments so great. He was of humble origin, and had hard struggles in his early life. But for years he was a Lord Bishop, having two stately palaces and a large income. These he held in trust for his Divine Master, gladly spending and being spent in multifarious

labors and duties. And what was his last wish, as he reviewed the past and dwelt on his own infirmities, mistakes and omissions, — that he might leave his Diocese in peace! His wish was granted. And should not we, those particularly who have lived in the divisions of past years, be grateful that the successor of our three Bishops is so administering his office that we now are at peace and agreed to work zealously on our own lines, without trying to pull down what brothers differing from us in opinion are striving to build up. Surely, in our past history and in our present state, we have abundant cause of gratitude to the great Head of the Church, and motive for unwearied diligence in the work assigned to each one of us in our day and generation. Professing our belief in a Catholic Church, which must embrace those of different opinions, views, and tastes, we must recognize the grace of God in securing to us our great advantages.

It is told of a Celt, a short time in this country, who was asked why he was dissatisfied — had he not the liberty of doing as he pleased, that he answered, "Yes; but I want the liberty of making everybody else do as I please." This sentiment is not confined to those of the Celtic race; and Saxons find the same selfishness, self-love and self-will, leading to intolerance, and so sadly disturbing peace and interfering with good work in Church and in State, as well as in family life. Our first three Bishops were not so remarkable for intellectual powers and learning as for self-control, unselfishness, and meekness. Their few sermons,

letters, and charges are now seldom read. But their work in building up the Church in troublous times, dealing with men of divers opinions and tastes, commands our admiration and our gratitude. They labored and they suffered *pro Christo et pro Ecclesia*, and their lives proved them to be disciples of a crucified Master. They being dead, yet speak to us.

The last of the three Bishops may have been known personally by several here present. On some of us his hands were laid in Confirmation, and we all can bear witness what a benediction his presence was. He shunned publicity, was remarkable for his silence and his repose, carefully avoided strife and controversy. And we have accounts of his predecessors left by those who knew them personally, of their careful walk and conversation. The sentence in St. Paul's Cathedral, London, in relation to its architect may be applied to them, *Si monumentum requiris circumspice.* And their example may serve us in trying to fashion our own lives. May this short retrospect not be without profit in exciting us so to run our race and to do our work, that the meed of faithful stewards and profitable servants may be accorded to us in the great day of account.

Diocese of Massachusetts.

CENTENNIAL YEAR.

Commemorative Addresses.

THE FIRST CENTURY OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF MASSACHUSETTS.

By the Rt. Rev. BENJAMIN H. PADDOCK, D. D.

Bishop of the Diocese.

DELIVERED AT THE OPENING OF CONVENTION,
IN TRINITY CHURCH, BOSTON,
WEDNESDAY MORNING, MAY 6th, 1885.

THE FIRST CENTURY OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF MASSACHUSETTS.

Dear Brethren of the Clergy and Laity:

IT is precisely eleven years ago, at this very hour of this very sixth of May, that I first met you in Convention; but then as your almost new and untried Bishop, now as your honored historian.

Your great courtesy has asked me to substitute for the usual Sermon or Charge a "Discourse on the First Century of the Protestant Episcopal Church in the Diocese of Massachusetts." I am grateful for your kindness and not heedless of the honor; but you have asked a hard thing, if not an impossibility. Our century is a long and full period,

well worthy of a volume, and I cannot treat it at the rate of two years a minute. I foresee how your speaker will be entangled and his hearers exhausted by the embarrassment of riches. Nevertheless, it is a most interesting study to which you invite me; and could I do it anything like justice, it would form a most instructive lesson to us all. Your wisdom has indeed eased my burden by assigning the story of the First Three Bishops of the Diocese to a very competent pen, and that story you heard yesterday. But I foresee that the attempt to tell the story of the Church of Bass and Parker and Griswold and Eastburn, with the part of those Bishops left out, will be like the proverbial mutilation of the play of Hamlet. At best, you must expect from your present speaker some repetitions of what you heard yesterday, and now and then "a twice-told tale." All that I shall hope to attain will be a rapid sketch of the diocesan Church's life, with a glance at some of its more salient points; a notice of some of the great underlying principles and experimental methods which, under God and in the hands of earnest men, have been more or less wrought out; and statements of what the men, the principles, and the methods have from time to time accomplished in the way of growth and enduring achievement.

Our century of Church history naturally divides itself into three distinct epochs. First we have the *formative epoch* of the diocesan Church, extending from our First Convention, 1784, through Bishop Bass's quiet Episcopate of six and one-third years, Bishop Parker's uneventful three

months, the six and a half years' vacancy, and into the earlier years of Bishop Griswold's Episcopate. If you call that period thirty years, it will cover the first three years of Bishop Griswold's administration. Next we have the epoch of *simple parochial growth* by natural increase of Churches and communicants, without many diocesan agencies or much diocesan development. This period spanned Bishop Griswold's life, and made up another thirty years of history. And finally we have our third epoch of thirty years, covering the Episcopate of Bishop Eastburn. You may, if you will, add to this the twelve years since his death, but I am not ambitious to write the history of my own Episcopate. What I call our third epoch, which you may call thirty or forty-two years, as you please, is the period of *diocesan development;* including, of course, parish growth, but marked by the origination or development of the many agencies, organizations, and methods, by which a well-equipped Diocese "being many, is one body," becomes strong through united counsels and general undertakings, rises to largeness of views, interests, and successes, natural to a Diocese, but unattainable by any number of parishes while in a state of isolated congregationalism.

The first period has as its message-bearer to God's people in their land of bondage, scorn, and almost hopeless ruin, Bishop Bass, unwillingly accepting in his old age the divine commission to become a counselor and a father to the oppressed sojourners in a land that was held to be not their own. The second period has as the leader of the

chosen seed through their forty years' progress towards the promised land, Bishop Griswold, the friend, sympathizer, intercessor, servant of all; a very Moses in meekness, fearlessness, and friendship with God. The Joshua on whom our Moses laid off his burdens, with the Canaan just before him, and whose work it was to enter into, allot, and set in order the promised possession, and to make a nation out of isolated tribes and families — was the strong, brave, believing administrator, Bishop Eastburn.

I do not regard these successive epochs of formation, growth, and consolidation, as so accurate in conception or in boundaries as to tempt me to compress my facts or figures within their chronological limits; they overlap each other somewhat. But I shall follow them for clearness and convenience' sake as great landmarks, and that we may have some natural metes and bounds in the survey of a field inconveniently large, and teeming with objects of interest.

In remembrance of our diocesan birthday, I have ventured to select, out of the goodly company of our diocesan clergy, for this Memorial Service, only representatives of the olden time. Every clergyman taking official part in the worship, at this Service, may speak for a Parish older than this now venerable Diocese of Massachusetts. And now I beg leave to introduce this great and powerful body of to-day to that *First Convention* whose one-hundredth anniversary has occurred since we last met, and whose memory we are essaying to honor. After we have greeted our brethren of that body, as we come out of that Conven-

tion, we will stop and speak a little of the religious outlook before its members.

On the 7th day of September, 1784, our first Church Convention met in Trinity Church, Boston, a gambrel-roof, broad, Quaker-like structure on the corner of Summer and Hawley streets, but deemed the handsomest interior of any church-building in the town of Boston. Five clergymen of Massachusetts and two of Rhode Island made up the Convention. The venerable John Greaves of our strong Church in Providence was chosen Moderator, and Nathaniel Fisher of Salem (a recent comer from Nova Scotia) Secretary. The other clergymen were Samuel Parker, a very popular man of forty years of age, now five years Rector of Trinity, our strongest Church, having, probably, one hundred and twenty-five communicants; Edward Bass, a robust, godly man of fifty-eight years, now thirty-two years Rector of St. Paul's, Newburyport, with its fifty communicants; William Wheeler, returned to work since the war, and now in charge of the Churches in Scituate, Marshfield, Braintree, Bridgewater, and Taunton; Stephen C. Lewis, once Gen. Burgoyne's Chaplain, now for six years Rector of splendid old Christ Church of Boston, with its sixty communicants; and Moses Badger, of the well-established Church in Newport. The Journal of this First Convention does it scant justice. The six resolutions which our learned Bishop Perry shows from private correspondence were there adopted (but which do not appear on the record), make, perhaps, the best brief statement of fundamental principles of an American Church

polity that had then appeared; and must have had — with Connecticut's hearty seconding — great influence in restraining certain radical and unchurchly influences of some Dioceses farther south. A "Committee of Correspondence" was created, and after full consideration the Convention "appointed the Rev. Messrs. Edward Bass, Nathaniel Fisher, and Samuel Parker a Committee" to arrange for, and summon, another "Convention of the Episcopal Churches in this and the neighboring States," and to ask the attendance of one lay-delegate from each Church.

And now as we go out of our first Convention, let us inquire of our brethren as to the condition of ecclesiastical affairs in Massachusetts; how religious questions and societies stood, what brought them there, and what was the outlook. Thus we can resume our story more intelligently.

They tell you that you have seen assembled nearly all the strength of the Massachusetts Church. There was poor St. Michael's, Marblehead, (our oldest parish, now that King's Chapel was lost), and St. Paul's, Newburyport, second in age, both earlier than 1714, and then Christ Church, Boston, of 1723, and Trinity, of 1735, our strongest parish, and Dedham, poor but respectable. The church building of Christ Church, Cambridge, had served as a guard-house, and afterwards had been cleansed by order of Gen. Washington, so that one of his officers could officiate as lay-reader; but save this brief reign of godliness, it had been closed for ten years, and was to be silent for years to

come. Far away towards the sun-setting were little outposts of "the Venerable Society," at Great Barrington, which had had a Church since 1764, and at Lanesborough since 1769, both under the beautiful pastorate of Gideon Bostwick for twenty-three years. But it seemed as if all the feebler Churches must die, for the English Society abandoned them all when the Colonies became independent, and our "Catholic Remainder" was under the ban of deep poverty, questionable patriotism, Puritan hatred, general contempt, much hopelessness, and utter want of organization and headship.

You observe that there is no count made of King's Chapel, Boston, our very first Church, founded in 1689; it had no standing as an Episcopal Church at this time, and after its revolt was completed by the so-called ordination of Freeman, in 1787, the clergy made public protest against its farther recognition. This parish had been under the Rectorship of the able Dr. Caner for thirty years when the test of loyalty came on the Evacuation of Boston by the King's troops in 1776, and the good man went with them for conscience's sake, and the Church was closed for a year and a half. Then the "Old South" Congregational Society took possession of it for almost six years, and when they left it the wrecked parish could do no more than put it under the care of James Freeman, a devout lay-reader. He proved infected with the Socinianism that was already tainting the dominant Congregationalism, thus early, and so he soon purged the Prayer Book to suit himself. His unsoundness

defeated his repeated applications for Holy Orders in the Church. But the Congregationalism of the new constituency could give such Orders as they had. Thirty-eight pews were offered for sale, the old Churchmen's rights having been "forfeited," it was discovered: and so the judiciously reinforced proprietors, notwithstanding the protest of seventeen of their number, proceeded to accept the mutilated Prayer Book, and pass an "ordaining vote," by which the Senior Warden was authorized to ordain the lay-reader as "Rector, Minister, Teacher, Priest, Pastor, Teaching Elder, and Public Teacher of the Society worshiping at King's Chapel." Warden Bulfinch did all that on Sunday evening, Nov. 18, 1787, at one effort,—or thought he did. It was a large result to come from the laying on of hands of a layman. Not quite all this was ever supposed to be gotten out of any Bishop's laying on of hands. But then Warden's Orders are sometimes more puissant than Holy Orders, as we all know. And so the defection of the only Episcopal Church in this country ever lost to Unitarianism was accomplished, in these early years of our Church century.

It is poor consolation to remember that our single misery found so much company. Massachusetts Congregationalism was already honey-combed with heresy. When Whitefield first visited Boston, in September, 1740, he was welcomed in all of the eleven Churches of the standing order. Severe doctrinal preaching had already degenerated into mere moral instruction, cold and dry; and the great

Episcopal Revivalist stirred devout hearts as they never had been stirred before. But the reaction from Calvinism to Liberalism had begun and could not arrested. Evelyn's "Humble Inquiry," published in Boston in 1756, is fairly counted the beginning of outspoken Unitarianism in America. Many ministers, before this, had been more or less inclined to theological liberalism; more of their people; but it was not so often preached positively as negatively. It was both costly and needless to revolt openly, for the prevailing system was *independency*, in thought as well as name, and in our early centenary period a teacher could be silent concerning many truths as well inside as outside of the Congregational system.

Besides, the Churches at the centre were not very vigorous, just before the nineteenth century. During the war, "Federal Street," "Hollis Street," "the New South," and "Old South" meeting-houses had been in part or altogether closed; and in 1785 the town had fewer Congregational Societies than it had a half century before. So that in 1789 Freeman could write to Belsham, the recognized leader of the Socinians in England, that notwithstanding the name "Congregational," "there were many Churches in which the worship was strictly Unitarian." The *worship!* Yes, New England orthodoxy was wrecked for lack of a liturgy and a government. And so it gradually came to pass that our solitary instance of a Church first *Congregationalized* and then *Unitarianized*, was followed by considerably more than a hundred orthodox

Societies abandoning the faith, to found and endow Unitarianism. The open secession from the already abandoned orthodoxy did not take place until after the Peace, in 1815; but then it soon came to pass in Boston that "the Old South" and "Park Street" Societies alone remained loyal to the truth.

Harvard University, the intended and actual citadel of the faith, had been captured already, by a process of sapping and mining rather than assault. It was fully entered on a course since pursued much farther; and was training up the thought and culture of New England, the most powerful aristocracy that we have — that of scholarship — not so much to a positive and consecrated belief in a wrong creed, as to a negative and secular disbelief in any religious creed whatsoever. The new President, Kirkland, it was boasted, was the exponent of "the whole pith and marrow of liberal divinity." The Fellows and elective Overseers were chiefly from the liberal Churches. Its only Professor who bravely stood up for orthodoxy (McKean) died in 1818. It stood forth in "the calm blaze of that rational religion, in whose light all distinctions of doctrine faded away like phosphorescent objects in the sunshine." "Crowned with its ancient renown, enriched with princely magnificence, and adorned by elegant scholarship, the College gave lustre to the opinions which it now welcomed to its bosom, and over whose propagation it spread its maternal care."

And now, with the Churches all unsettled, with the very fountains of thought impregnated, and with the principali-

ties and powers of social influence actively disloyal, the only possible result followed apace. It only required the promulgation of the extraordinary decision of the Supreme Court of the Commonwealth, in 1818, to shake down the whole Puritan establishment. It was declared that the majority of the *parish* (although they might be unbelievers or scorners of the Christian faith) having elected their own religious teacher, conferred upon that portion of the communicants who remained with them, the only legal character in which a *Church* could be recognized. The property, the sacred vessels, the records were then at the disposal of the parish, even if only two or three communicants remained; although such a possession effected a boundless perversion of bequests and gifts from the sacred design of the givers. Of about three hundred parishes within the State, one hundred and ten sooner or later repudiated the faith of the fathers. Those among them who would still believe on the Son of God and His atoning sacrifice, must "go forth unto Him without the camp bearing His reproach"—go forth not only naked but wounded and outraged.

Such was the genesis and also the exodus of Liberalism in Massachusetts. And now, at a glance, you can take in the situation of our poor little dozen among the almost three hundred as yet undivided Congregational parishes of the State. Come away from the great and powerful of the land, and go with us to meet again the despised little company that are holding a second Convention in Boston,

September 7th and 8th, 1785. We shall meet only President Bass, and three other ministers, — Fisher, Parker and Wheeler, but lay-deputies are for the first time present, and represent Newburyport, the two Boston Churches, Bridgewater and its associates, Marblehead, Dedham and Stoughton, Braintree, also Newport and Bristol, Rhode Island, and Portsmouth, New Hampshire.

This Convention, after providing for separate voting by Orders, entered upon a revision of the Book of Common Prayer; made, provisionally, many wise and a few unwise alterations, recommended immediate changes in "the State prayers," and the postponement of other changes until the mind of other Diocesan Conventions could be known. It declined to send delegates to the proposed General Convention about to assemble in Philadelphia, but adjourned to meet soon after that and the Connecticut Convention should be heard from.

The adjourned meeting failed, because copies of the General Convention's Revised Prayer Book had not been received. Like attempts failed until July 20, 1786, when an important Convention was held, but no records remain. Meetings were held in 1787 and 1788, it is probable, but we have no records. June 4, 1789, Convention met in Salem, but it is unfortunate that the record is wanting. At that meeting the Rev. Edward Bass of Newburyport was elected Bishop, the necessary testimonials signed, and a request for his Consecration sent forward to the General Convention about to meet the next month in Philadelphia.

The two Bishops (White and Provoost) shrunk from what seemed disregard of their covenant with their English Consecrators and awaited another Bishop of English rather than Scotch consecration: and so the matter lapsed.

On October 6th, 1790, six clergymen, and one from New Hampshire, with lay-deputies from six Massachusetts parishes, met at Salem. For the first time it is on record that a clergyman "read prayers agreeably to the request of the Convention"; and order was also taken for a sermon at the next Convention by him whom his brethren ever pressed to the front, always save once their President, Edward Bass, now Doctor in Divinity. At this Convention was framed "an Ecclesiastical Constitution for the government of the Episcopal Churches in this Commonwealth, and such other Churches as may be admitted and accede to the same." It is an extraordinarily wise, far-sighted and churchly document, and was unanimously approved and referred to the next Convention for final adoption. The Bishop's office and work; the Orders of the Ministry; ordination thereto, and discipline; lay-representation and voting; a Standing Committee of both Orders; all are provided for with prophetic wisdom. At the Convention of 1791, in Trinity, Boston, it was unanimously adopted.

But the question of a Liturgy was not so quickly settled. The General Convention's Prayer Book of 1789 was not ready for our Convention of 1790, but was in hand at a special meeting, January 25, 1791. The alterations were

then ordered printed and sent to every Church, and the Churches were requested to send lay-deputies to the Convention in the coming May, prepared to act on the adoption or rejection of the Book sent down by General Convention. Accordingly, May 24, 1791, the Constitution of the General Convention was approved, and the new Prayer Book was adopted for use in this Church. The issue of an edition of the book was ordered "in case any printer shall undertake it." These great steps towards full equipment of the Church were taken by a Convention of four presbyters and the deputies from four of our parishes; although, as usual, New Hampshire and Rhode Island were invited.

But after these initiatory steps our diocesan progress seems to have halted most discouragingly. Dr. Bass had not been consecrated; there was no head, and little life in the members. For several successive Conventions no quorum could be gotten, and nothing was done. But after a venturesome and illegal resolution to consider those who should be present after the opening of the next Convention as a quorum, the dead-lock was broken. In 1795 it was resolved to elect a Bishop at the next meeting. Connecticut, with its growing list of clergy, had been happily prospering for ten years under that grand First Apostle of the New World, Seabury; and our parishes were, now and then, blessed by his good offices. But this could not suffice; and so "circulary letters" to all the Churches were ordered sent out three months before the next Convention, notifying

them of the intention to elect a Bishop. When the time came, courage failed them; nevertheless "the election of a Bishop to preside over the Churches in this Commonwealth" was resolved on for the next meeting. Accordingly at the Convention of May 24, 1796, after prayers and a sermon in Trinity Church, there assembled at "Concert Hall" in the afternoon, ten clergymen and the deputies from seven parishes (viz: Christ Church and Trinity, Boston, Newburyport, Marblehead, Quincy, Dedham and Lanesborough). At the first ballot Dr. Edward Bass received seven out of the ten clerical, and all the lay votes.

It seems strange to see the lot fall upon this old man of seventy years, whose poor little parish was far away, and who himself had never pushed to the front; but all records of those times show him to have been a man commanding the unqualified confidence of both clergy and laity, and it was doubtless the natural choice of their best man. In his quaint letter of acceptance, dated September 8th, 1796, he alludes to his former declination of the office, in which, says he, "I was perfectly sincere, and as much in earnest as ever I was in my life. It was a surprise upon me, a thing totally unexpected as well as undesired." But after considering what he calls "our critical situation, altercations," etc., and the danger of "entirely preventing the organization of our Church," he concludes it to be his duty "to make a beginning in this business which . . . . according to the course of nature, I shall shortly quit." He also reminds them that, in order to his Consecration, at

Philadelphia, "I must be furnished not only with your credentials, but also with the *unum necessarium* for traveling." We must conclude that he was furnished with both; for on the 7th of May, 1797, a year after his election, he was consecrated in Christ Church, Philadelphia, by Bishops White, Provoost and Claggett.

It must have been just as pleasant then as it would be now for a quiet, humble-minded Bishop not to be forced into much conspicuity; and it was then altogether practicable. This newly-made Bishop, in his seventy-first year, continued modestly in his loved pastoral office. The venerable form of the robust old man leaning kindly on his cane, clad in seemly short-clothes with knee-buckles, the full curled wig falling on his broad shoulders, and the handsome shovel-hat of real beaver shading his round, smooth-shaven face of sober benevolence, was to be seen and reverentially saluted almost as often as ever by the people of his flock and his respectful fellow citizens, as he continued his pastoral rounds just as he had done for forty-five years past. There was no reason why the Bishop should cease being the Pastor, and certainly there was the *unum necessarium* reason why he should not cease: nobody ever thought of a Bishop's needing any salary. A few parishes in this Diocese that have never given anything to the Episcopal Fund, are still of that mind,—one hundred years behind the times.

Indeed the good man's salary had of late increased, and was now $500 a year; although, I am sorry to add, it was

sometimes in arrears, and now and then the Parson-Bishop had to say to his people, "Well, well, let it go; I release you, and we will begin again." It is said that there are still parishes in Massachusetts where this ancient method more or less obtains. But the Episcopal cares were not great then. About ten ministers, mostly in Eastern Massachusetts, were all; and during the six years of his Episcopate Bishop Bass did not once reach the Churches of Berkshire, probably never did duty in Worcester County. No record of Episcopal acts, nor anything corresponding to our "Convention Address," was in those days laid before Convention. As a venerable Father, he now and then, as they needed him, visited his sons and their little parishes.

There must have been a considerable number awaiting Confirmation, for not all parishes were as fortunate as his own, which Bishop Seabury had visited in 1791, confirming upwards of one hundred and thirty persons. But no report exhibits any of the official acts of his six years' Episcopate. Only once did he sit as a Bishop in General Convention, namely, in 1799. Diocesan Conventions were not then as laborious as now. One worthy presbyter read prayers, another preached the sermon, receiving for his labor such discriminating thanks as rewarded good Dr. Walter of Christ Church "for his very pathetic and ingenious discourse." Then the Convention always repaired to the vestry-room for organization, and, after that, went at once to dinner, which Trinity Church — generous then as now — often provided. A bill still extant, paid by the three

Boston Churches, suggests — in the heavier charges for the quenching of thirst than for the allaying of hunger — that the American Church did wisely soon to introduce into her Prayer Book a daily petition imploring grace and protection for the ensuing day, and especially that the petitioners might be kept "temperate in their meats and drinks." This was before the Total Abstinence Society, — and the Church Temperance Society had not yet been invented.

At 4 P. M., the body reassembled in "Concert Hall," or at "the Library" over "the Arch in Franklin Place," where the Bishop presided over the never more, and generally less, than six clergymen, with the deputies from three or four parishes; detained the body with no Address, Charge, or Centennial Discourse; and generally, before tea-time, adjourned the assembly "without day;" the members all returning home with the happy consciousness of duty discharged and the Church strengthened.

But its strength was feebleness. No Convention of so many as ten clergymen and seven parishes — such as met in 1796 to elect Bishop Bass — was again assembled for a quarter of a century. Parishes did not present reports in those days, and it is not easy to state the annual increase or decrease. But when Bishop Bass's Episcopate of six and one-third years was half completed, he reported to General Convention ten ministers as his clergy; and ten years later, (viz. 1812, when the first report of Episcopal work was presented) one cannot be sure of over six hundred

communicants within the State of Massachusetts proper, while only three hundred and forty-eight are actually reported. Trinity leads at one hundred and fifty; Christ Church follows at sixty; all others range from below fifty to five. Parochial strength in Bishop Bass's day was chiefly in these two Churches, with Newburyport, Dedham, Marblehead and Hanover. Scituate, Taunton, Bridgewater and Marshfield were one cure. Braintree and Cambridge, Lanesborough and Great Barrington, were old but feeble, and the last was not admitted to Convention until the year after Bishop Bass's death. Besides, it must be remembered that Barrington was, by days' journeys, more than half as far distant from the Bishop as Liverpool now is from Boston.

The venerable Bishop finished his labors on the 10th of September, 1803, after six and one-third years in his Episcopal office, and fifty-one years in his pastorate, in the seventy-seventh year of his age. Many good people in Newburyport mourned the loss, as he was borne to his resting-place in the Church-yard, under the shadow of the new Church which he had built three years before, and not far from the chancel. Every minister on his way to the vestry-room of St. Paul's, Newburyport, must pass the grave of the First Bishop of Massachusetts, where, if he will but listen, he may hear the warning and cheering voice of him who yet speaketh, after his faithful "week of years" in the Episcopate, and his half-century of a holy pastorate.

The Journals of this period are not infrequently vague and incomplete. From the records of the Convention of May 29, 1804, when seven clergymen and seven parishes assembled at Trinity Church, you would infer the death of their first Bishop only from their proceeding to elect a second. Dr. Samuel Parker, for twenty-five years Rector of Trinity, Boston, was clearly the leading man in the Diocese, had ever been full of intelligent interest and labor, and was altogether worthy of the office; and so, at the after-dinner session in the Library room, Franklin Place, he was elected Bishop of Massachusetts. His consecration followed within four months, on September 14, 1804, (within three days of the September day, sixty-nine years later, on which your present Bishop was consecrated,) by Bishops White, Claggett, Jarvis, and Moore; and on the 6th of December following, the fourscore days of his Episcopate were ended by death, in the sixty-first year of his age. He sleeps in the peaceful bowers of Mount Auburn. Bishop Parker has left no Episcopal act on record; and strange to say, the Journals of Convention contain no intimation that Dr. Parker, *as a Bishop*, had ever lived or died in Massachusetts. The silent and headless Convention met in May, 1805, and voted "to communicate with the States of Rhode Island and New Hampshire on the subject of joining in one Diocese, and make choice of one Bishop to preside over the whole."

For several years, however, nothing was accomplished save the annual renewal of the proposition, with Vermont

included in the invitation. Conventions gathered never more than five ministers, while in 1808 Mr. Gardiner of Trinity was the only clergyman present. The record is careful to state that he "read prayers, after which the Convention assembled in the Vestry," and the Rev. Mr. Gardiner was elected President. This was a small body; but a smaller one made up the meeting of May, 1811, when only lay deputies from Barrington, and Lanesborough, and Christ Church, Boston, attended. I suppose they went to the Vestry, of course, but there they adjourned to August 27, 1811. On that day the new Bishop of the Eastern Diocese (including Massachusetts), Alexander Viets Griswold, humbly presided over a Convention of five presbyters and four parish deputies, in Trinity, Boston.

Just as we stand here on "*the divide*" between our ancient and modern history, between Parker and Griswold, let me ask you to glance for a moment at a few of our respectable antiquities. There are many, here and there, but I delay you only for a moment. Our venerable Christ Church, built in 1723, is the oldest house of public worship in the city of Boston; and in its tower hang "the first ring of bells cast for the British Empire in North America." Here, too, are more than the remains of "the first organ in this country," built by Thomas Johnson, whose portrait Copley has painted. Within this Church is the first monument ever erected to the memory of George Washington. And here also, in 1815, was opened, it is believed, the first Sunday School in New England.

In old St. Michael's, Marblehead, built at least ten years earlier, was heard the first *chanting* in this country. Says its Rector, Thomas Fitch Oliver, in a letter of December 24, 1787, "As to-morrow is Christmas, we intend to introduce chanting into our Church." It was done, he writes again, "before a very crowded audience of Churchmen and Dissenters, and to general acceptance." Mr. Oliver testified later to the constant use of the new practice, and "believes his almost the only Church on the continent in which this is done." Some have erroneously claimed that its introduction in St. George's, New York, amidst turbulent opposition, in 1813, was the beginning. But our more churchly Diocese was a quarter of a century ahead of New York.

To return to our history. Bishop Griswold was the Bishop of more than Massachusetts. But it seems strange that our Convention Journal gives no intimation how this godly man came to be our Bishop, any more than it did how, six and a half years before, Bishop Parker's name came to drop out of our records. But the story is easily told from other sources, and belongs to our history; and I cannot well enter on our second epoch of diocesan history without telling it.

In the stately old Church of the great Dr. Samuel Johnson, famous in the early history of Connecticut, — Christ Church, Stratford — on the 3d of June, 1795, young Griswold, a student of civil law as well as of the Gospel, was ordained Deacon by Bishop Seabury. Pardon me if I recall the fact, that before that same altar, in that same

month of June, fifty-seven years later, your present Bishop stood, more timid than Griswold if possible, to be made a Deacon by the second successor of Bishop Seabury. On the 2d of October, 1795, in connection with the Consecration of the young man's Church in Plymouth, Ct., and in presence of a Convocation of fifteen of the clergy, Mr. Griswold was ordained Priest by the same Bishop, and it was his last Ordination. After nearly nine years of most laborious service on a salary of three hundred dollars, among the three little parishes of his cure, eight miles apart, in a hilly country, with no "carriages," he was led in May, 1804, to lay down the work and accept St. Michael's, Bristol, R. I. Here he added the care of a school to his other work, and thus, tilling also his garden assiduously, he eked out his living and was a most faithful Pastor.

Our beloved Rector of Waltham, whose mind and soul and strength were consecrated to God under that Bristol ministry, and whose youthful piety needed no higher standard of personal holiness and pastoral faithfulness, still would testify that his maturer experience has found few examples to equal it. But after years of toil in Bristol, Mr. Griswold was about returning to his former Diocese, Connecticut. Just then, in 1810, he was moved by the loving urgency of the Massachusetts Church to go with his brethren of Rhode Island to the joint meeting in Massachusetts, to consider a plan for a Bishop of the four Eastern States unprovided for, although his new work lay elsewhere. The joint Convention opened in Boston, May 29, 1810,—the

same day with the formal Diocesan Convention,—with six of the Massachusetts clergy, two of the Rhode Island, one from New Hampshire, and one from Vermont, besides sundry lay-deputies. On the evening of the second day of the interesting deliberations, as he was at work with the excellent Tillotson Bronson of Vermont, he chanced to ask whether any name had yet been mentioned for the office, and was met by the question, "Have you not heard of the selection?" Answering "No," his friend replied, "Then let me tell you: thou art the man!" The humble-minded priest could not believe his friend in earnest, but protested most solemnly. The morrow found him silent, profoundly anxious, and distressed. When at five in the afternoon the ballot was taken, and every member of the Convention save the distressed priest had voted for Mr. Griswold, his emotion overcame him: he feared (his journal says) "that the Lord, in displeasure, had suffered such an election." Rising, shaken with emotion, he utterly declined the office. The Convention offered to adjourn that he might have time for consideration; he wanted none; his decision was ready. But the body did wisely adjourn for three months, and he was compelled to promise to review the whole question before God. How like the call of Moses was the summons of this meek and faithful man to become the Leader of the Lord's Israel! His election was on May 31, 1810, (the same month, and indeed hour as that of your present Diocesan,) and a year later, May 29, 1811, he was consecrated in Trinity Church, New York, by Bishops

White, Provoost and Jarvis; being then,—as was your present Diocesan when consecrated in Brooklyn,—in the forty-sixth year of his age.

The new Bishop was a man of unusual physical strength, and ever since his farm-life in boyhood had been learning how to endure hardness. He was of good stature and medium weight, with no physical infirmity save weakness of voice, probably induced by an early and alarming casualty; and his good figure was well set off by his life-long adherence to the knee-breeches, buckles and silk stockings of the old-time gentleman of dignity. Modest and reticent in manner, but fearless for the right; of good learning for the times, and of quenchless zeal without enthusiasm; nobly disciplined by sorrow upon sorrow; religious through and through, and consecrated to his divine office; this godly leader surveyed his strange work from his — as men say now — See-city, Bristol. Here he would remain as Pastor, for he had $600 and the good garden; and his salary as Bishop was, I suspect, an unknown quantity. What a vast territory lay before him! But how few Churches! Maine, then a District of Massachusetts, had Portland and Gardiner; New Hampshire had Portsmouth, Holderness and Claremont; Vermont had little stations at Manchester, Middlebury and elsewhere; Rhode Island had Providence, Newport, Bristol and a refractory parish at Narragansett. The Massachusetts Churches I have named before. All New England, save Connecticut, was his Diocese, and he found twenty-two

parishes and sixteen officiating clergymen; but many of these Churches were long vacant, motionless, or of the feeblest vital power; like Bridgewater fifteen years vacant, and Salem with sixteen communicants, and Marblehead with twenty, both reported "decaying." Out of some seemingly dead ashes has been kindled since an abiding flame. A few of the clergy were the worse for the lack of discipline. The Diocese was weaker now than when Bishop Bass died, eight years ago. And then how encompassed with prejudice and almost hatred was this poor, down-cast Church! We of this present generation cannot appreciate it.

Besides what physical difficulties stood in the way of a Bishop's thorough oversight! The distances were vast, and the luxury of stages not always attainable. In our time he who would minister in Pittsfield to-morrow afternoon, may take his luxurious seat in a car after a late breakfast to-morrow morning, dine at half-past one, if he will, at Pittsfield, hold his Service at three, and then return, if need be, reaching Boston after three hundred miles of travel, before ten in the evening. When Bishop Griswold would visit Pittsfield, if he would journey fifty miles every day, by stage, he could go and return between two Sundays, but would not have time on Wednesday for a daylight Service after his wearisome day among the Berkshire hills.

Only six weeks after his Consecration his work was begun. No Bishop had ever visited Berkshire, and there

he begun his parish visitations,—as did your present Diocesan. Lanesborough and Lenox were cheered by the Apostolic gift at his hands and word from his lips. On July 4th, 1811, while the patriotism of Great Barrington was rejoicing in the ringing of bells, the firing of cannon, and the shouts of the holiday throng, one hundred and twenty-eight confessors of Christ knelt before the still-voiced man of God in the little wooden Church a half-century old, and pledged themselves good soldiers and loyal subjects of the King of kings. A poor country boy was of that company, whose voluminous Life of Bishop Griswold is full of interest and value; and who as the Rev. Dr. Stone, of St. Paul's, Boston, and later, the First Dean of the Episcopal Theological School, Cambridge, has left a name of imperishable honor in this Diocese.

The new Bishop was kindly received everywhere; but it seems to have required years of labor to lift the Diocesan Church out of its chronic torpor and despondency. Although its Conventions were held annually, the address and report of the Bishop was made only to the Biennial Convention of "the Eastern Diocese." From the first address, in Providence, September 30, 1812, we learn that he had visited nearly all the Churches once, and some of them twice; and that "most of them were increasing in numbers, piety, and attention to the doctrines and discipline of the Church." He had confirmed the extraordinary number of twelve hundred and twelve persons, many of them, of course, communicants, long awaiting an opportunity.

An Easter Collection for a "Diocesan Missions and Church Tracts Fund" was started, and "the Trustees of Donations," incorporated in 1810, and now holding $6,000 as an Episcopal Fund for Massachusetts, became the first Treasurer of Diocesan Missions. This Easter collection was maintained throughout Bishop Griswold's life; and this Agency for our Missions, together with its Treasurer, the now strong corporation of "the Trustees of Donations," were almost the only general institutions throughout that long Episcopate.

The growth of Parishes, not *the development of the Diocese*, was the characteristic of this second epoch of our hundred years' history.

One cannot quite leap from the beginning to the end of this thirty-two years of Bishop Griswold's administration, with no resting-places. Let me divide this Episcopal generation into three decades, for convenience' sake.

Let us halt then, for our first backward look, at the date of the General Convention of 1823, twelve years after Bishop Griswold's consecration. He then reported for Massachusetts twenty ministers, (only twelve in charge) and the remainder of the Eastern Diocese had just twenty more. At our Diocesan Convention in St. Paul's, Boston, were reported that year, one thousand and fifty-six communicants; our Churches numbering all the way from five to two hundred members. Living and dying, there were twenty-three Churches, of which sixteen were founded by the English Society before our Independence. Four-

teen of our clergy and ten parishes were represented at that Convention.

And yet there were abundant signs of a bright day dawning. The Bishop's warm, urgent, evangelical preaching, in contrast with much of the dry, cold, innutritious moralizing of the day, had not only created that marvellous revival in his own parish at Bristol, but had awakened life, set an example, and commanded respect for the Church throughout the Diocese. Nor was the godly man's meek, but clear and firm preaching of the Church without effect. He tells us, later in life, that "in his Visitations he had spoken much of the tenets, rites, and usages by which the Episcopal Church is distinguished from other Protestant Christians," under a clear conviction of the people's need of instruction as to matters concerning which many Christians were too ignorant. He says, "We show the Apostolic authority for what we practice and teach." Those of us who have read with admiration his noble Ordination sermon on the Apostolic Ministry,—than which no better or stronger argument has been put forth within the century—will know what his Church teaching was.

Under such a presentation of evangelical truth and Apostolical order, reinforced by a holy life, the Lord was reviving His work. Salem was no longer "decaying"; Marblehead, recently, in despair, about to sell its ancient temple to the Congregationalists, had heeded the Apostolic exhortation of the Bishop: "I can never advise or consent to such a measure,"—adding prophetically, "Have we

reason to believe that the converting our Churches into Congregational Societies is likely, in the end, *to resist the errors of the day?*" St. Mary's, Newton Lower Falls, had sprung up, and had thirty communicants; Greenfield had become a robust outpost in the Connecticut River valley, under Titus Strong, with $400 salary, and fifty-six communicants; and who, I may add, remained there for a forty-one years' pastorate and his only one; the cure of Lenox, Lanesborough, and Washington was prosperous. In Boston, St. Matthew's had been built, in 1818,—the only Episcopal Church which any man living had seen building in Boston, unless he were over eighty years old. But then no one had seen a new Congregational Society in the town for the sixty-one years prior to 1809, when Park Street Church was founded. And in 1820 the great St. Paul's was built, deemed one of the grandest of our Churches in the country, with such names among its parishioners as John Amory, Dudley A. Tyng, Stephen Codman, William Appleton, Dr. Warren, David Sears, George Sullivan, and Daniel Webster. The want of ministers was still greatly felt, but lay-readers were largely employed, and such wretchedly poor and almost hopeless Churches as Christ Church, Cambridge, with some of the new and hopeful enterprises, owed much to them. A Diocesan Missionary and Prayer Book Society had been incorporated in 1815, organized in 1818, and although in 1822 not really accomplishing anything, was a token of coming good.

Let us take another ten years' retrospect from the Diocesan Convention of 1833. Ever since the meeting in Newburyport in 1817, the Opening was accompanied with the celebration of the Holy Communion. Secretary Baury called the names of thirty-nine clergymen and of fifty parishes. The communicants now numbered two thousand. Tokens of cheer were abundant. Some of the old English parishes were indeed deceased, but new ones of fuller life appeared.

In Cambridge, now grown to a village of six thousand people, Christ Church had been saved and repaired only by a general appeal to all Christians, — for the University's sake. St. Paul's, Boston, had recovered from the dreadful storm that burst over it soon after its brilliant morning and resulted in the withdrawal of its Rector, Dr. Jarvis; had made good all its early hopes under that beautiful, powerful, blessed five years' rectorship of Alonzo Potter, only recently ended, and was now prospering under his successor, Dr. John S. Stone. Grace Church, Boston, had, three years before, entered on a career of singular prosperity, which soon made it one of the chief Churches, rivaling in numbers and contributions some of our strongest. St. Peter's, Salem, ten years ago "of uncertain condition," had induced the Bishop in 1829 to resign Bristol and become its Rector, and now rejoiced in seventy communicants. St. Anne's, Lowell, under young Theodore Edson, its founder, was enjoying a stone Church, built by the Manufacturing Company of that village eight years before

(when the Church had twelve communicants), which it afterwards came to own and more than once to enlarge, and now had seventy communicants.

In Boston, having perhaps sixty thousand population in 1828, Trinity had built a grand Church of granite on Summer street; a Mission Chapel under Mr. Asa Eaton, and a House of Reformation under good E. M. P. Wells, recently out of Congregationalism, had appeared. Pittsfield with a new Parish; Roxbury with young M. A. DeWolfe Howe, Rector; and some ventures at Springfield and Northampton, were all good signs. Quincy reports "revived from almost nothing, * * * now most prosperous."

The Diocese had one hundred and sixty-nine confirmed during 1833, and its contributions for Missions of all sorts amounted to $2,705, of which St. Paul's gave $1,000 and Grace nearly $500. I think I may fairly draw upon the public expression of the Convention of 1834, as I close this decade, ending in 1833; it puts on record its sense of "the most gratifying evidence of an increase in the temporal and spiritual prosperity of the Churches, for which the most devout thanksgiving and gratitude is due to Almighty God."

And now we come to that fruitful decade which ends with the godly Bishop's death in 1843. At his last Convention, June, 1842, there were fifty-two ministers and forty-four parishes in union with Convention. The communicants had increased to three thousand five hundred fifty-four, and four hundred ninety-three had been confirmed—

an unusually large number. Churches had been planted in various places with various results. Worcester, a hopeful town of six thousand people, had proved a very discouraging missionary field, and the Missionary, Thos. H. Vail, had resigned in 1837, reporting "failure of our efforts there." Chelsea, which at the beginning of this decade was a village of one thousand souls, had grown to twenty-three hundred, and Mt. Zion Church was now admitted to Convention. Springfield, which we left piteously pleading for help as "its last chance" to establish a Church, had now eleven thousand people, and a Church of seventy communicants, under Henry W. Lee. Fall River, a town of six thousand souls, under George M. Randall; New Bedford, Lynn, Charlestown, Nantucket, Stockbridge, Andover and others, all had received missionary aid and were hopeful undertakings.

It is interesting to see the Church instinctively reaching out after such *organizations* as belong of necessity to the fully developed Diocese; but many of them were premature. A Diocesan Missionary Society was a necessity, but although "the Massachusetts Episcopal Missionary Society" was incorporated in 1815, it accomplished nothing until 1822. The Bishop's Easter Fund, however, rendered small but important aid, before and after this date. In 1834 "the Massachusetts Episcopal Convocation" was founded,—probably out of one school of thought in the Church,—held stated meetings in all parts of the Diocese, and contributed largely to the planting and growth of a few Churches. In

1836 "the Board of Missions" was created by the Convention, the two other Societies gradually withdrawing in its favor, and the Bishop giving it the Easter Offerings; and that admirable agency, representing the whole Church and responsible to the Convention, carried on the work of Diocesan Missions far down into Bishop Eastburn's administration, and very efficiently. We shall meet it again. The Convention of 1836 seemed determined on a foundation for the relief of the widows and orphans of the clergy, contemplated since 1831, but it failed. The same Convention resolved on a Theological School, well considered for years, but failed. Not the Diocese, but a few loving souls, founded our Margaret Coffin Prayer Book Society in 1838. On the whole, Bishop Griswold's Episcopate was the period of parish growth, not of diocesan development.

The time had now come for the Bishop to seek relief from the joint care of the Diocese and St. Peter's, Salem. "The Eastern Diocese" was, indeed, disappearing, for Vermont had withdrawn in 1832, and had chosen John Henry Hopkins, the Assistant at Trinity, Boston, its Bishop. New Hampshire withdrew in 1838, and Maine, on becoming a State, in 1839; but both the latter desired Bishop Griswold's oversight. In 1835 Bishop Griswold resigned his loved work at Salem, where he had been the Rector for six years, and removed to Boston. His salary was now $1,000, Massachusetts giving $650, Rhode Island $300 and Maine $50; but it was sometimes in arrears for years. In 1838 the Convention listened to his appeal for an Assistant, and

elected the Rev. Prof. Alonzo Potter of Union College, a man of fragrant memory in Massachusetts, but he declined the office. A special Convention was held September 27, 1842, for another election. "Which of our Bishops," eloquently pleads the godly old man in his Convention Address — "Which of our Bishops has ever done much in visiting Churches after the age of seventy-six?" "If any, in answer to this, shall say that I am *doing much*, let them also consider with what wearisome labor I do it." The help could not be refused. After the divine blessing and guidance had been invoked, in secret prayer, the vote was cast. Every vote of the thirty-nine clerical members and every vote of the thirty-one Churches was given for Manton Eastburn, D. D., Rector of Ascension Church, New York. No wonder that it was resolved "that the Convention now return secret thanks to Him who maketh men to be of one mind in an house."

"If any say *that I am doing much*," said the venerable man in his plea,—how could any help saying it? The record of the Visitations, after he was seventy years old, is something appalling. Your present Bishop sees more Episcopal work within a year, but he has never seen a period in his life when *such* work as this man of God did, was possible. The tedious stage and wagon journeys, the illnesses, the Services, the ventures, the unreasonable and hardly justifiable overworking — as revealed in some of his later journals and letters, would have wrecked nineteen men out of twenty at his age, and a moiety of them at any age. Towards the last

an occasional journey by cars was possible, but his only allusion to such comfort is in a letter to his family a few months before his death, in which he describes "the awful sublimity" of the road from Westfield to Pittsfield. But God dealt graciously with him.

His most welcome Assistant was consecrated December 29th, 1842, in Trinity Church, Boston, and although at once made Rector of that chief parish, stood ready to hold up the hands of our Moses until the going down of the sun. The day was, indeed, far spent. His work went right on for a few weeks, just as before Bishop Eastburn's Consecration, and on Septuagesima Sunday, 1843, he was in his dear old Church at Salem, preaching twice and confirming twenty-two. The following Wednesday, February 15, 1843, at morning prayers with his family, he read St. Paul's utterance, "To me to live is Christ, and to die is gain. * * * I am in a strait betwixt two, having a desire to depart and to be with Christ which is far better;" and then knelt down and committed the Church and his loved ones to God. Towards the close of the day duty led him to the home of the Assistant Bishop in Pemberton Square. As he climbed the steps he faltered, he fell, but rose again and reached the door. Just there his heart ceased to beat, and falling across the threshold of his anointed successor, his office was laid down, and his spirit went to be with Christ which is far better. What a glorious translation! From such sudden death, in the very midst of work, and with such meetness for the inheritance of the

saints in light — who need pray for deliverance? Not Litanies but Te Deums are such a saint's *Nunc dimittis.* He sleeps in sure hope of a joyful resurrection under the shadow of the enduring stone Church in Dedham, and the sweet chimes in St. Paul's tower make perpetual music over his resting place in the grassy Church yard.

This humble but brave, gentle but firm, judicious but sympathetic, sorely bereaved but ever cheerful man of God left in the five States where he found sixteen ministers and twenty-two Churches in one feeble Diocese, five Dioceses organized or ready, one hundred clergymen, and one hundred Churches. Massachusetts alone had fifty-five of the clergy and forty-five parishes.

And now we come to the third and last epoch of our history, before the present administration, viz., the thirty years of Bishop Eastburn's Episcopate. It is emphatically the period of diocesan development. Of course parish multiplication and growth go on, but with this goes on an unprecedented development *as a Diocese.*

I do not know that Bishop Eastburn discharged a single Episcopal duty during the six weeks of his suffraganship. But he took up the mantle of his father at once after his translation. He found at his first Convention, June, 1843, a list of fifty-five clergymen and forty-seven parishes, and four thousand one hundred and eighteen communicants. "The Eastern Diocese" by common consent lapsed with the death of its only Bishop. The new Bishop of Massachusetts was a Rector also, but always securing the help of a strong

Assistant, he allowed no parish duties to mar his work for the Diocese, or for the general interest of the Church at large in which he ever took an active part. His mind was of such a nature as led him to large and broad plans, to organizations and societies; and he had little of that shrinking sensitiveness which had helped to keep his predecessor back from large enterprises, bold combinations, and brave experiments, involving societies, machinery and conspicuity.

Almost at once the new Bishop began to suggest or encourage associations and agencies for good, and he continued such activity until to-day the Diocese is full of such organizations, which — however strengthened or enriched since — mostly find their springs in his Episcopate.

The Society for the Relief of Widows and Orphans of Deceased Clergymen made its first report as the new Bishop took the chair. The Bishop's urgency led, in 1844, to the creation of a Board of Commissioners for Church Extension, chiefly to aid in building and paying for new Churches, which did a good work, but, notwithstanding its supreme importance and his frequent advocacy, lived only a few years of moderate usefulness. In 1846 the Fund for Aged and Infirm Clergymen was begun. In 1856 the Church Home for Orphans (begun by Dr. Charles Mason and his vigorous Grace Church) became a general charity. In 1865 there sprung up in one of our quiet, beautiful inland villages, St. Mark's School for Boys, Southborough. It grew out of one man's planting and in the rich garden of

one man's bounty,—such institutions generally do grow, like acorns, from within outwards; that which grows otherwise is apt to have more of bulk than life. But many good men rallied around Joseph Burnett, and St. Mark's soon became a great and good Church School, and a glory to the Diocese.

The founding of a Diocesan Theological School had been determined on in 1831, in Bishop Griswold's day, and almost accomplished in 1836; now it was inaugurated on the foundation of one of our noblest Church benefactors, William Appleton, under an admirable, far-sighted and Churchly constitution, with a Board of Trustees half clerical and half lay, and the Bishop as President. But poverty of resources, promotion of its chosen head, Dr. Hopkins, to the Episcopate of Vermont, and, possibly, disharmony, had frustrated all. But late in Bishop Eastburn's Episcopate, in 1867, in more embittered and contentious times, such a School was founded on the munificent bequest of Benjamin T. Reed, which has been grandly reinforced since by the gifts of some of our noblest laymen. It was, however, no longer on Bishop Eastburn's original basis, but on a much narrower one theoretically, although wider practically; a plan then unprecedented, and still unique and experimental in the history of our reformed branch of the Church; less under Church authority, and probably less guarded against possible encroachments of error from either hand; and in no sense diocesan. This "Episcopal Theological School" has accomplished much already for Christ and the Church.

May God ever keep it a tower of defence of that evangelical truth which its founders loved, and to which they consecrated their wealth, and also a loyal school of the Prophets for that Catholic Church which they served so nobly unto their lives' end.

Missions at home and abroad deeply interested the wise master-builder, Bishop Eastburn. The general Councils and Boards of the Church well knew his value and ability. But I can here speak only of Diocesan Missions. And now let me trace the story without interruption. The Board of Missions, of which I spoke before as founded in 1836 by Convention, was the successor of Bishop Griswold's simple but favorite "Easter Collections," and then, later, of "The Massachusetts Episcopal Missionary Society," of 1815 and 1822; and, still later, of the "Massachusetts Episcopal Convocation" of 1834, a Society of pronounced evangelical views. This Board of Missions was, when Bishop Eastburn took the helm, an organization of real power and capability. It undertook all Missions, — Foreign, Domestic, and Diocesan. The able Report of the Board, when Bishop Eastburn presided over his first Convention in 1843, states that "the missionary organization of the Diocese is now nearly perfect * * * has proved successful, has given very general if not entire satisfaction"; and it adds, has been "considered a model for the Church at large." The only change recommended was the introduction into the Board of a member from the Northern, the Central [*i. e.* the Boston region] and the Southern Convocations; and they also recommend

the discountenancing of all other agencies for missionary purposes. The year before, 1842, the Convention had pronounced the Board the best plan yet tried, and altogether satisfactory, but recommended the creation of four Convocations "to watch over and promote the missionary spirit in their respective districts," in co-operation with the Board, but with no independent functions.

But when men's interest flags in a cause for any reason, it is common to find the fault charged on the cause, or, more usually, on its accepted methods and machinery. In 1849 it was attempted to commit all missionary interests in the Diocese to the four Convocations, each within its own district, and to abolish the Board of Missions. The Bishop in his next Annual Address did not hesitate to say, that "our Board of Missions, composed of clerical and lay members, with the Bishop at the head, has commended itself as a good and happy system," and to deplore "the dangers of changing it for another." In 1856 the Board reviews its twenty years of diocesan work, and states that of the sixty-three parishes in the Diocese, forty-two have been aided from its treasury, and it has brought into existence twenty-six new parishes. In 1864 its review of twenty-eight years' work shows fifty-two Churches aided, and upwards of $80,000 raised; of which the Eastern District Association gave $7,600, and the Southern $3,600. Thus for twenty-eight years, the earlier ones very feeble, the average was the noble one of $2,900 per annum, and was commendable. God blessed the spending of it with abundant results.

One thing desired, viz: the services of a General Missionary, and labored for in 1859 and 1860, could not be attained: God kept that great boon for our later day.

The year 1864 marks, as I think, an unhappy departure in the missionary history of the Diocese. The several "District Associations," or Convocations, had been, for some time, desirous of complete independence within their own fields; thus taking from *the Church*, and giving to voluntary and irresponsible associations within it, one of the chiefest functions of the divine body. In 1862 these "District Associations" formally demanded of the Convention, through the Rev. Dr. Edson, that "the Missionary work of the Diocese, the introducing and sustaining Church ministrations, and the organization and fostering care of new parishes," until united with the Convention, should be put into their hands. It was not granted. In 1863 the matter was up again, with a majority and minority report, and although at last indefinitely postponed, showed a considerable and alarming tendency to put the Missions of the Diocese out of the hands of the Diocese and into those of four independent and ever-varying organizations, over whose policy, methods, and agents the Convention had no control.

In 1864 the object was gained, but in a way little anticipated. The Diocesan Board, after reporting a magnificent work, viz: meeting with all the District Associations and the holding of missionary meetings in thirty-five parishes besides; after reminding the Convention of the object for

which it was created, "to harmonize and concentrate the missionary operations of the Diocese;" was compelled to say that, a few months before, the Bishop had withdrawn from farther recommendation or sanction of the diocesan organization, electing to work with "The Massachusetts Church Missionary Society," a voluntary association in the Diocese, not under the control of the Convention. The eagerly claimed liberty to be independent of diocesan control in diocesan missionary work was at last conceded by the Bishop, and he elected to be its first illustrator. And so the breach was made in an unexpected quarter, and the Church in Massachusetts no longer controlled its own chiefest interest, and party spirit took possession of the city of God.

At the very next Convention, 1865, endeavors were vainly made to satisfy the Convocations, securing their co-operation while the Board kept control of funds, places, and men. There was no recognition of the Bishop's new "Church Missionary Society." In 1866 the Board of Missions made its thirtieth and last Annual Report; for under a new canon "The Executive Missionary Committee" was created, apparently as a sort of universal solvent, all other associations being recognized as part of the Missionary organization of the Diocese. This vague and inefficient arrangement lasted three years, when, after having made up almost the total of its large figures from the receipts and distributions of the Church Missionary Society, and almost nothing from the now liberated and independent Convocations,

the Executive Missionary Committee asked release, which was granted. And now, by new legislation, all possible freedom was allowed; nearly everything in Massachusetts — if not everybody — was by canon "recognized as the Missionary Organization of the Diocese." "The Diocesan Parish Aid Society" was in like manner created and recognized. Henceforth, from 1869 until the Bishop's death, in 1872, six different agencies, independent of Convention and of each other, managed the work of planting and sustaining the Church of God in Massachusetts. The Church Missionary Society and the Parish Aid Society did great things in the way of planting and sustaining Churches, but the larger part of the funds came from individuals interested and subscribing, rather than from parish offerings.

Through all these thirty years the Church was growing greatly, although with too many casualties. Many of our greatest Churches were then planted, and nearly all the growth is due to that missionary help without which this Diocese would be nothing. I cannot catalogue the proofs of growth; but it is noteworthy how largely the increase was dependent on help from outside. Most of those earlier parishes — Springfield, Pittsfield, Lynn, Fall River, Quincy, Roxbury, Andover, New Bedford, Christ Church in Cambridge, Charlestown, Northampton, Lenox, Nantucket, Chelsea, St. Luke's in Lowell, still needed aid far into Bishop Eastburn's time. And then Worcester, Stockbridge, St. Peter's in Cambridge, Grace in Lawrence, Trinity in Haverhill, St. John's in Lowell, Southborough, East Boston,

Waltham, Medford, Malden, North Adams, Newton, Beverly, Gloucester, Ipswich, Fitchburg, North Cambridge, Holyoke, Hyde Park, St. John's in Lawrence, and many besides, sprung up during this Episcopate, and received missionary aid in large measures. Several of these Churches — Fall River, Charlestown, Roxbury, Worcester, Springfield and Lenox were on the verge of destruction at one time, and only the strong arm of the Diocesan Church saved them.

And what an awful record of wrecks of organized parishes during this epoch. Many of them, I must suppose, were organized ambitiously, without judgment, and some by those zealous brethren, with whom it is always easier to beget Churches than to train them up in the nurture and admonition of the Lord. Some very ruddy parishes built fine houses, forgetting that generally they have to be paid for. And among our historic "full line" of missionary societies, it has been shown that some of them could err in judgment as easily as our present Diocesan Board — perhaps easier. Shall I read the list of failures as a course of bitter herbs in our centennial feast? Trinity, Montague; Trinity, Blandford; St. Andrew's, New Boston; Christ Church, Lynn; Trinity, Nantucket; Christ Church, Pittsfield; St. Paul's, Auburndale; Grace, West Brookfield; Mount Zion, Chelsea; St. Luke's, Lowell; Grace, Chicopee; St. John's, Sandwich, and St. Paul's Hopkinton (the last three now being revived after a slumber of twenty years or more); Emmanuel, Ballardvale; Trinity, Holyoke; St. Paul's, Conway; Emmanuel, Barkersville;

Grace, Cambridge; St. Paul's, Palmer; St. John's, Athol; Trinity, Ware; Trinity, East Attleboro'; St. Clement's, East Medway; the Redeemer, Holliston; Grace, Boston. What a record of money expended, labor laid out, Churches built! for most of them had a Church, and only here and there has a parish of later date sprung up to inherit the fragments, and the burden of failure. No sadder wreck among them all that granite pile in Temple Street, Boston, commemorates — the strong, generous, crowded Grace Church of Dr. Mason and Bishop Clark. God be praised, our losses during the last twelve years are inappreciable as compared with these.

In July, 1868, the Bishop withdrew from the Rectorship of Trinity, Boston, that he might give all his attention to his Diocese, which for twenty-six years had been enjoying his services cathedral-wise and paying only Bishop Griswold's old-time salary of $1,000 a year. Perhaps I ought to notice the fact that this Diocese has always been, until the present Episcopate, under the cathedral system, the Bishop always having had his own Church and See-city in which he could make the worship a norm and model which the Churches of the Diocese would reverently follow; gather his clergy about him for counsel and comfort, or for godly admonition; hold his Conventions and Ordinations, which he could surround with the Diocesan Charities and Theological Training Schools; and in all the usual ways illustrate the strength and harmony, and unifying power of a cathedral system. Bishop Bass with his happy St. Paul's, Newburyport; Bishop

Parker at Trinity, strong and able; Bishop Griswold, the holy Pastor of Salem, city of peace; and Bishop Eastburn at the very centre, in the strongest Church of his Diocese, ably assisted; have given us of this Church almost a century of the opportunities, beauties and advantages of the cathedral system. But all lapsed when after a quarter century of noble service, Bishop Eastburn was persuaded by the Diocese to resign Trinity, Boston.

In the Conventions of 1869, '70 and '71, a movement was made in the western counties looking towards a division of the Diocese, but it failed to awaken much interest and expired.

It was the happiness of the godly and strong administrator of the Diocese to have many able co-workers among the clergy and laity. I cannot undertake to mention the latter, they are legion; nor indeed the former save to note how many who were once in our parishes have served in the Episcopate. Perhaps no Diocese can call a stronger honor-roll than these our names: Bass, Parker, Griswold, Eastburn, Doane of New Jersey, Potter of Pennsylvania, Smith of Kentucky, Hopkins, Wainwright, Southgate, Lee of Iowa, Vail, Clark, Randall, Howe of Central Pennsylvania, Littlejohn, Huntington, Spalding, Whitaker, Perry, Burgess of Quincy, and Potter, Assistant of New York. Twenty-two in all, of whom three became Presiding Bishops of the Church.

Bishop Eastburn entered on his work in 1843, with fifty-two ministers; at his last Convention in 1872 he had

one hundred and twenty-eight. His forty-seven Churches had become ninety-six (counting five in decay); his four thousand one hundred and eighteen communicants had become eleven thousand seven hundred and six. His confirmations for 1872 were eight hundred and twenty-five, and during all the twenty-nine years he had confirmed sixteen thousand four hundred and thirty-eight, an average of five hundred and forty-eight a year. He had consecrated thirty-three Churches, an average of one and one-seventh a year. He had ordained ninety-two Priests and one hundred and five Deacons; of the latter, twenty-four had been ministers or licentiates elsewhere (six Unitarians, eleven Congregationalists, three Methodists, two Baptists, one Presbyterian, one Universalist).

The godly Bishop wrought unremittingly unto the end, dying in harness, like his predecessor. The Visitation of Berkshire had been appointed as usual, for the early Autumn; and on a day in the first week of September, 1872, a congregation was assembled for the expected visit of the Bishop. He did not appear. He had recently been prostrated, and was on his death-bed in Boston; and on the 11th day of that month he heard his Master's summons to enter into the joy of his Lord. He died in the seventy-second year of his age. As it was sixty-nine years and three days between Bishop Parker's death and my own Consecration, so it was sixty-nine years and one day between Bishop Bass's death and that of Bishop Eastburn. A man of unquestionable piety; of unwearied zeal and labor; of

choice classical and literary culture; of unusual social gifts; of clear evangelical convictions; of such unmitigated antagonism to our dominant heresy as to make more timid or complaisant Christians suggest his not understanding the times; of strong and brave love for the Church and the Prayer Book; of fearless resistance to and intolerance of supposed disloyalty in either direction; of more of the great virtue courage, than of the excellent gift tact; this good, strong, brave Apostle wrought his thirty years in one of the hardest fields of the land, knowing nothing but Christ and Him crucified. God be praised for his needed example and his many virtues! I read you the last line which Bishop Eastburn wrote in his intended address for the Convention which he did not live to see, speaking over the dead body of his dear friend and brother, Copley Greene, and unconsciously writing his own epitaph: "He has entered, we can with sure trust believe, into everlasting rest and joy." The Bishop was buried from Trinity Church, Boston, on Saturday, September 14, 1872, and he sleeps in the cemetery adjoining St. Paul's, Dedham, his own chosen resting place.

My work is well nigh done, and your most generous patience will soon be relieved. True, your honorable orders require from me a discourse on the First Century of our Church History, and that period reaches down to the present year. But I am sure your generosity never intended to lay upon me the history of my own Episcopate. I shall hold myself *functus officio* if I give you the few necessary data

of the last eleven and a half years. Your suffrages and the Providence of God chose me to your vacant Episcopate May 15, 1873. I was consecrated in Grace Church, Brooklyn Heights, many of you being witnesses, on the 17th of the following September, (curiously enough it being the two hundred and forty-third anniversary of the founding of Boston), and on October 2d I began my work among you by consecrating St. Peter's Church, Cambridge. As I look back to that beginning, how deeply am I impressed with the truthfulness of those words in my letter of acceptance: "I can bring to such an honored succession little more than an unfeigned longing and purpose to consecrate all that is within me to the edifying of Christ's Church, and to the honor, praise and glory of His name." I may now say I have found in myself no unwillingness to labor according to such abilities as God has given me, and I have steadfastly aimed to 'maintain and set forwards quietness, peace, and love among all * * * committed to my charge,' so far as I could without forgetting that other vow of faithful diligence in respect of erroneous and strange doctrines. We have, as a Diocese, gained in the field of peace and love, and if perils exist in that other field, the doctrinal, they are new dangers rather than the old ones.

But I do not see much as a historian to say in reference to this quiet and uneventful Episcopate. The early combination of all our missionary agencies in the one "Diocesan Board of Missions," elected, stable, responsible, and Catholic in spirit, was the best thing of this decade. And the

next best was that which this alone rendered possible — the maintenance of a General Diocesan Missionary, who, in a marvellously laborious, sagacious and successful manner, has found out and spiritually ministered to hundreds of our scattered communicants, has investigated new fields, preventing enthusiastic mistakes, and encouraging solid but modest beginnings. Whenever we grow weary of these two agencies, we shall have grown weary in well doing.

And so, seeing nothing else to note, I pass on to a few statistics which historic faithfulness requires of your historian.

Since my entrance on Episcopal duty I have consecrated forty-four Churches, an average of not quite four a year. one and one-seventh being the former average; but some of these had been built earlier, and were only now freed from debt. Of new Churches completed in my time (including three or four on the eve of completion), the number is fifty-eight, an average of five a year. Of Parish Houses and Chapels for parish use we have forty-six, thirty-one of which have been gotten within our period, an average of not quite three a year. We have thirty-four Rectories, of which nineteen are new, less than two a year. Services are now regularly maintained in about fifty new places, counting the few summer Churches. We have now one hundred and forty Houses of Worship, instead of the ninety-five of twelve years ago, an increase averaging four a year; and our increase of valuation in Churches, Parish-houses and Rectories has been about a million and three-quarter dollars; besides

which we have added to our several institutions and funds not less than $350,000.

Our clergy-list has grown from one hundred and twenty-eight to one hundred and sixty-nine, and I have ordained sixty-three Deacons (nine having been ministers or licentiates in other denominations), and fifty-seven Priests. Our confirmations during the present period number fourteen thousand one hundred and eighty as compared with the sixteen thousand four hundred and thirty-eight of Bishop Eastburn's Episcopate; making an average of twelve hundred and thirty-three a year compared with the five hundred and forty-eight of the former Episcopate. The old communicant list of eleven thousand seven hundred and six has grown to about twenty thousand five hundred. The Sunday School numbers have increased from eleven thousand to about seventeen thousand five hundred.

During all this period we have had vastly more of blessing than we have earned or merited — more than we show gratitude for by increased zeal, labor and consecration. We owe a great debt to those godly laymen and those devout women, who before our time "have labored much in the Lord," often not receiving the promises, but looking by faith for the final establishment of the City that should have foundations. What a debt we owe to the faithful Ministers of Christ who have borne the burden and heat of the day of trial, that we might attain our present reward! "*By faith* the elders obtained a good report," and thus alone could

they have "subdued kingdoms, wrought righteousness, obtained promises," and out of weakness become strong.

Dear brethren of the clergy and laity, see in the sick and needy, or the broken and aged, suffering clergy among our ranks to-day, the spiritual descendants of those elder worthies, and by your bountiful offerings for the Clerical Fund on this good day show your gratitude for God's good gift of a long line of godly, brave, believing Ministers, who have sowed what we reap, have labored that we may enter into their labors, and "their faith follow."

Here your historian comes to the sorrowful part of his own brief story; he has never before so well understood how much easier it is even to repeat the exhaustive journeys of that true saint Griswold, or to emulate the cheerful, genial, manly labors of that grand soldier of Christ, Eastburn, than to copy the meek wisdom and the sanctified courage and the personal consecration that will ever make these grand figures stand forth in our diocesan history as true Kings and Priests unto God. But this is not a sermon, and I may not preach either to you or to myself. "Having obtained help of God, I continue unto this day." Profoundly grateful to Him for His undeserved benediction on my labors, and to the clergy and laity of my Diocese for their ever-generous construction of my purposes and undertakings, and with renewed consecration to the service of the dear Lord and His people, I borrow the language of my letter of acceptance of this high office, and salute the new century of this Diocese, prophesying in the old words, but

with the new inspiration gotten out of the study of our hundred years' history, that "without other or greater conditions of success" than we have already in hand, "the Holy Ghost, the Lord and Giver of Life, can mightily work through His ministry and people, and the Church can grow up into Christ who is the Head in all things, and can make glorious increase of the Body unto the edifying of itself in love." "The Lord our God be with us as He was with our fathers." Amen.

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